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MODELS AND EXERCISES

IN

UNSEEN TRANSLATION

*FOX AND BROMLEY*

London  
HENRY FROWDE



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MODELS AND EXERCISES  
IN  
UNSEEN TRANSLATION

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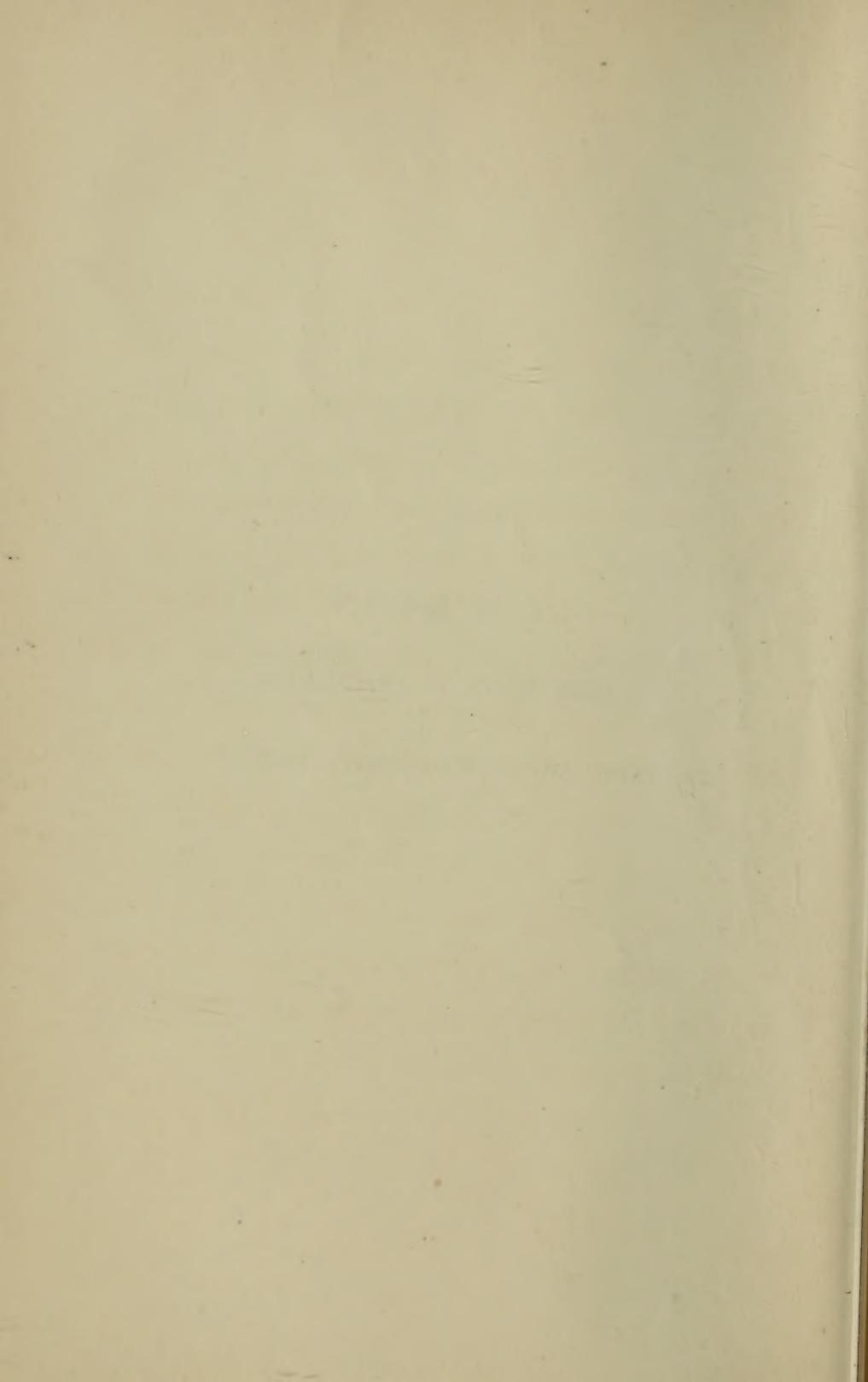
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TO

T. W. DUNN

THIS BOOK IS INSCRIBED

WITH AFFECTION AND RESPECT



## PREFACE.

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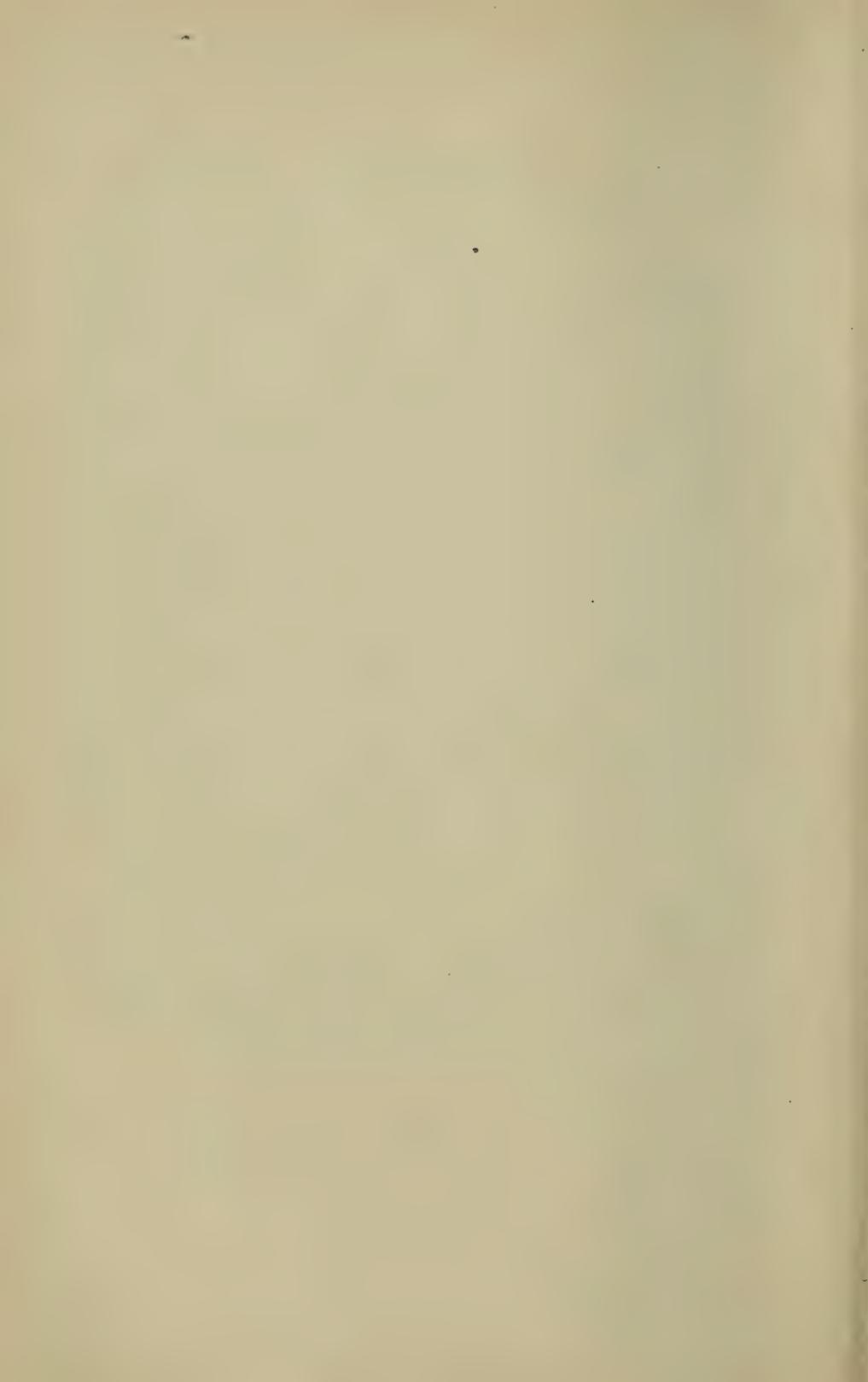
THE exercises in this book are intended for use at the Universities and in the higher forms of schools. They have been collected from various sources, but they will be found generally to be about the standard of a good scholarship examination. For many of them we are indebted to the kindness of Mr. N. Moor, of Clifton College.

The object of the translated passages in the first part is to offer the student a somewhat different standard of translation from that which is usually aimed at or found in books of this nature.

Our best thanks are due to our contributors; above all to Mr. Evelyn Abbott, without whose kind encouragement and careful supervision this book would never have seen the light.

H. F. F.

T. M. B.



I.

*TRANSLATED PASSAGES.*

## I.

Dedimus profecto grande patientiae documentum ; et sicut vetus aetas vidit quid ultimum in libertate esset, ita nos quid in servitute, adempto per inquisitiones etiam loquendi audiendique commercio. Memoriam quoque ipsam cum voce perdidissemus, si tam in nostra potestate esset oblivisci quam tacere. Nunc demum rediit animus ; set quamquam primo statim beatissimi saeculi ortu Nerva Caesar res olim dissociabiles miscuerit, principatum ac libertatem, augeatque quotidie felicitatem temporum Nerva Traianus, nec spem modo ac votum securitas publica sed ipsius voti fiduciam ac robur adsumserit, natura tamen infirmitatis humanae tardiora sunt remedia quam mala ; et ut corpora nostra lente augescunt, cito extinguntur, sic ingenia studiaque oppresseris facilius quam revocaveris : subit quippe etiam ipsius inertiae dulcedo, et invisa primo desidia postremo amatitur. Quid ? si per quindecim annos, grande mortalis aevi spatum, multi fortuitis casibus, promptissimus quisque saevitia principis interciderunt, pauci, ut ita dixerim, non modo aliorum sed etiam nostri superstites sumus, exemptis e media vita tot annis, quibus iuvenes ad senectutem, senes prope ad ipsos exactae aetatis terminos per silentium venimus. Non tamen pigebit vel incondita ac rudi voce memoriam prioris servitutis ac testimonium praesentium bonorum composuisse.

TACITUS.

## I.

Verily we have set the world a splendid example of human endurance. Our forefathers saw the height of liberty: we have seen the depth of slavery: even the freedom of private converse was by a system of espionage taken from us. We should have parted with memory itself, if it had been in our power to become oblivious as readily as we became dumb. Now all that is passed: our courage has returned. From the earliest dawn of this happier era the new monarch succeeded in combining two things long deemed incompatible, constitutional liberty and personal government. And now day by day his successor adds some fresh touch to the felicity of the age. The sense of public security, once but a hope and a dream, has grown to the strength and confidence of hope attained and dream fulfilled. Yet such is the nature of human infirmity that remedies work more slowly than maladies. As the life of the body only grows gradually, but may be quenched in a moment, so it is easy to crush out men of genius and literature, hard to restore them. The sweetness of enforced indolence steals on them apace, and sloth, hateful at first, comes in the end to be loved. In the course of fifteen long years, no insignificant space in the life of man, many have perished through causes accidental; others, and those the most vigorous, through the cruelty of a despot. Some few of us have, if I may say so, survived not only our friends but our own selves: so many working years have been utterly blotted out of our lives: during which those of us who were in our prime have reached old age, and those who were old have reached the very verge of the grave and made no sign. Well may my pen have lost its cunning and my voice be unused to break silence; but, even so, will I assay to put on record my memory of our former slavery, and bear my testimony to the improvement of these times.

R. W. RAPER.

## II.

*ΧΟ.* Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις;

*ΚΛ.* τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.

*ΧΟ.* καὶ τίς τόδ' ἔξικοιτ' ἀν ἀγγέλων τάχος;

*ΚΛ.* "Ηφαιστος" Ιδης λαμπρὸν ἐκπέμπων σέλας.

φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς  
ἔπειμπεν. "Ιδη μὲν πρὸς Ἐρμαῖον λέπας

Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον

"Αθων αἶπος Ζηνὸς ἔξεδέξατο,

ὑπερτελής τε, πόντον ὥστε νωτίσαι,

ἰσχὺν πορευτοῦ λαμπάδος \*προήνυσεν

πεύκη, τὸ χρυσοφεγγές, ὡς τις ἥλιος,

σέλας παραγγείλασα Μακίστου σκοπαῖς.

ό δ' οὔτι μέλλων οὐδ' ἀφρασμόνως ὑπνῷ  
νικώμενος παρῆκεν ἀγγέλου μέρος.

ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εύρίπου ρόας

Μεσσαπίου φύλαξι σημαίνει μολόν.

οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω  
γραίας ἐρείκης θωμὸν ἄφαντες πυρί.

σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,

ὑπερθοροῦσα πεδίον Ἀσωποῦ, δίκην

φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας

ἥγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.

φάος δὲ τηλέπομπον οὐκ ἡναίνετο

φρουρὰ πλέον καίουσα τῶν εἰρημένων.

λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος.

ὅρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον

ὤτρυνε θεσμόν μοι χαρίζεσθαι πυρός.

## II.

*Ch.* Since what time then hath the city been subdued?

*Cly.* I tell you it was in the night that now hath given birth to this new day.

*Ch.* What messenger could bring the news so swiftly?

*Cly.* Hephaestus, flashing it in brilliant flame from Ida. Fire was the post, and beacon dispatched beacon onward hither. First Ida sped the light to the Hermaean bluff of Lemnos: then from that island the spiring flame was taken up by Athos. He reinforced the travelling torch with the blazing pine, that, as with a golden sunrise, overpeered the broad-backed sea, and carried on the tidings to the watch-tower on Macistus' top. Macistus, no less wakeful and alert, performed his part in the transmission, and his beacon-fires, far seen over the waters of Euripus, gave signal to the watchmen stationed on Messapius. They, when the message came, flashed back and sent it forward, by kindling there a mighty heap of aged heather. The flame was no-wise dimmed as yet, but in full strength overleaped the Asopian plain, and with a steady radiance, like the orb'd moon, beaming on the forehead of Cithaeron, awakened there a fresh relay of conduct for the courier fire. The guard there set gave welcome to the far sent rays and made a greater blaze than those before them; the glare wherefrom shot over the Gorgopian bay, and reaching to the mountain Aegiplanctus, bade fulfil my hest and burn for me the promised bonfire. Accordingly they speed

πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει  
 φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ  
 πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω  
 φλέγουσαν· εἴτ' ἔσκηψεν, εἴτ' ἀφίκετο  
 'Αραχναῖον αἶπος, ἀστυγείτονας σκοπάς·  
 κάπειτ' 'Ατρειδῶν ἐς τόδε σκήπτει στέγος  
 φάος τόδ' οὐκ ἀπαππον 'Ιδαίου πυρός.  
 τοιοίδ' ἔτοιμοι λαμπαδηφόρων νόμοι,  
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι·  
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών.  
 τέκμαρ τοιοῦτο ἔνυμβολόν τε σοὶ λέγω  
 ἀνδρὸς παραγγεῖλαντος ἐκ Τροίας ἐμοί.

AESCHYLUS.

## III.

Me vero primum dulces ante omnia Musae,  
 Quarum sacra fero ingenti percussus amore,  
 Accipiant, caelique vias et sidera monstrant,  
 Defectus solis varios lunaeque labores;  
 Unde tremor terris, qua vi maria alta tumescant  
 Obiicibus ruptis rursusque in se ipsa residant,  
 Quid tantum Oceano properent se tinguere soles  
 Hiberni, vel quae tardis mora noctibus obstet.  
 Sin has ne possim naturae accedere partes  
 Frigidus obstiterit circum praecordia sanguis,  
 Rura mihi et rigui placeant in vallibus amnes,  
 Flumina amem silvasque inglorius. O ubi campi  
 Spercheusque et virginibus bacchata Lacaenis  
 Taygeta, o qui me gelidis convallibus Haemi  
 Sistat, et ingenti ramorum protegat umbra?

the news, and feed with liberal hands a beard of flame that rose on high, and glanced beyond the cliff that beetles over the Saronic gulf. It touched the goal ; it struck on steep Arachnae, our close neighbouring hill. And from thence the fire, in lineal sequence from the Idaean flame, was flashed on this habitation of the Atreidae. Such torchrace had we ordered and prepared, each course supplied in turn from that preceding it. But the runner first and last was one, and ran from end to end victoriously. Ye hear the proof and fore-appointed token, which my husband has transmitted to me with true intelligence from Troy.

LEWIS CAMPBELL.

### III.

For me verily before all things else I pray that the sweet Muses, whose priest am I, smitten with mighty love, may take me unto them and set forth to me the courses of the stars in heaven, the manifold eclipses of the sun, and the travail of the moon ; whence comes the shuddering of the earth, by what force the deep seas heave and burst their bars, and yet again sink back into themselves ; wherefore the suns of winter make such haste to bathe in Ocean, or what delay impedes the lingering nights. Yet if the too chill blood about my heart stay me from drawing nigh unto these regions of Nature, then be the country my delight, and the water-brooks that run among the valleys ; inglorious let me love the rivers and the woods. O for Spercheüs and his fields, and Taÿgetus where Laconian girls hold revelry ! O for one to set me in the cool glens of Haemus, and shelter me beneath the huge o'ershadow-

Felix, qui potuit rerum cognoscere causas,  
 Atque metus omnes et inexorabile fatum  
 Subiecit pedibus strepitumque Acherontis avari.  
 Fortunatus et ille, deos qui novit agrestes,  
 Panaque Silvanumque senem Nymphasque sorores.

VIRGIL.

## IV.

Tum primum Caerites, tanquam in verbis hostium vis  
 maior ad bellum significandum quam in suis factis, qui  
 per populationem Romanos laccosierant, esset, verus belli  
 terror invasit, et, quam non suarum virium ea dimicatio  
 esset, cernebant, paenitebatque populationis, et Tar-  
 quinienses exsecrabantur defectionis auctores; nec arma  
 aut bellum quisquam apparare, sed pro se quisque legatos  
 mitti iubebat ad petendam erroris veniam. Legati  
 senatum quum adissent, ab senatu reiecti ad populum  
 deos rogaverunt, quorum sacra bello Gallico accepta rite  
 procurassent, ut Romanos florentes ea sui misericordia  
 caperet, quae se rebus affectis quondam populi Romani  
 cepisset; conversique ad delubra Vestae hospitium fla-  
 minum Vestariumque ab se caste ac religiose cultum  
 invocabant: Eane meritos crederet quisquam hostes  
 repente sine causa factos? aut, si quid hostiliter fecis-  
 sent, consilio id magis quam furore lapsos fecisse, ut sua  
 vetera beneficia, locata praesertim apud tam gratos, novis  
 corrumperent maleficiis, florentemque populum Romanum  
 ac felicissimum bello sibi desumerent hostem, cuius afflicti

ing boughs ! Happy is he who hath availed to know the causes of the world, and put under his feet all terrors, and inexorable fate, and the roar of greedy Acheron ! Blessed he also who hath known the rural gods, Pan, and old Silvanus, and the sister Nymphs !

ERNEST MYERS.

#### IV.

Then for the first time the Caerites felt really afraid of war, as if hostile intentions were more plainly declared by the words of the enemy than by their own act, in having provoked the Romans by their raid ; and seeing how unequal their strength was to such a contest, they repented of their raid and heaped curses on the heads of the Tarquinians who had instigated the revolt. No one got ready his armour or prepared for war, but each individually advised an embassy, to beg pardon for their fault. The ambassadors were admitted to the senate, but referred by them to the people. There they implored the gods, whose images and sacred vessels they had received during the Gallic war, and duly maintained their services, that the Romans in their prosperity might be moved to feel the same pity for them, which they had felt for Rome in her trouble. Then turning to the shrine of Vesta, they appealed to that hospitable protection they had so piously and strictly rendered to the priests and Vestals. ‘ Could any one believe that after such services they had suddenly without cause become their enemies, or if they had committed any acts of hostility, that they had done so from deliberate design, and not misled by passion, so as to obliterate their former services, especially when conferred upon a people so grateful, by recent misdeeds, and wilfully incur the enmity of the Roman people, in the height of military success, and general prosperity, whose friendship

amicitiam petissent? Ne appellarent consilium, quae vis ac necessitas appellanda esset. Transeuntes agmine infesto per agrum suum Tarquinienses, quum praeter viam nihil petissent, traxisse quosdam agrestium populationis eius, quae sibi crimini detur, comites. Eos seu dedi placeat, dedere se paratos esse, seu suppicio affici, datus poenas. Caere, sacrarium populi Romani, deversorium sacerdotum ac receptaculum Romanorum sacrorum, intactum inviolatumque crimine belli hospitio Vestalium cultisque diis darent.

LIVV.

## V.

*Καθάπερ γὰρ εἴρηται, πᾶσα μὲν ἀνθρώπου ψυχὴ φύσει τεθέαται τὰ δυντα, ή οὐκ ἀν ἥλθεν εἰς τόδε τὸ ξῶν; ἀναμιμνήσκεσθαι δ' ἐκ τῶνδε ἐκεῖνα οὐ ράδιον ἀπάση, οὔτε ὅσαι βραχέως εἶδον τότε τάκει, οὔτε αἱ δεῦρο πεσοῦσαι ἐδυστύχησαν, ὥστε ὑπό τινων ὁμιλιῶν ἐπὶ τὸ ἄδικον τραπόμεναι λήθην ὥν τότε εἶδον ἱερῶν ἔχειν. ὀλίγαι δὴ λείπονται αἱς τὸ τῆς μνήμης ἰκανῶς πάρεστιν. αὗται δέ, ὅταν τι τῶν ἐκεῖ ὁμοίωμα ἴδωσιν, ἐκπλήττονται καὶ οὐκέθ' αὐτῶν γίγνονται, δ' ὅτι τὸ πάθος ἀγνοοῦσι διὰ τὸ μὴ ἰκανῶς διαισθάνεσθαι. δικαιοσύνης μὲν οὖν καὶ σωφροσύνης, καὶ ὅσα ἄλλα τίμια ψυχαῖς, οὐκ ἔνεστι φέγγος οὐδὲν ἐν τοῖς τῇδε ὁμοιώμασιν, ἄλλὰ δι' ἀμυδρῶν ὄργανων μόγις αὐτῶν καὶ ὀλίγοι ἐπὶ τὰς εἰκόνας ἰόντες θεῶνται τὸ*

they had sought in their distress<sup>1</sup>? They begged them not to call deliberate intention, what was properly to be called compulsion and constraint. The Tarquinians had crossed their land with a hostile force, and though they had demanded nothing but a passage, they had seized some rustics and made them accomplices in the raid of which they were accused. If they wished their surrender, they should readily be given up, or if they demanded their punishment, they should be punished. Only, in the name of the Vestals they had entertained, and the gods they had worshipped, they entreated them to absolve and acquit of the charge of hostile intentions that Caere which had been the sanctuary of Rome, the refuge of their priests, and the repository of all that Romans held sacred.

A. SIDGWICK.

V.

I say then that every human soul hath looked aforetime upon the true existences or she could never have entered into man. But from this world to remember *that* is no easy task for souls; not easy to those who for a brief space only beheld the heavenly things, nor for those who falling hitherward have suffered hapless fate, and following evil fellowships forget the sanctities which once they saw. Few are those souls whose inward memory sufficeth for that need. But these, whensoever they descry among earthly things some counterpart of things divine, are struck through with a shock and possess themselves no more. What thus they feel they know not, but dimly they apprehend. For of justice and of virtue and of whatsoever else is precious unto souls no lustre lives in the semblances which are found here below; and through such dull organs do men discern them that few men and hardly

<sup>1</sup> *afficti*, gen.

τοῦ εἰκασθέντος γένος. κάλλος δὲ τότ’ ἦν ἴδεῖν λαμπρόν, ὅτε σὺν εὐδαιμονι χορῷ μακαρίαν ὄψιν τε καὶ θέαν, ἐπόμενοι μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι δὲ μετ’ ἄλλου θεῶν, εἰδόν τε καὶ ἐτελοῦντο τῶν τελετῶν ἦν θέμις λέγειν μακαριωτάτην, ἦν ὡργιάζομεν ὀλόκληροι μὲν αὐτοὶ ὄντες καὶ ἀπαθεῖς κακῶν ὅσα ἡμᾶς ἐν ὑστέρῳ χρόνῳ ὑπέμενεν, ὀλόκληρα δὲ καὶ ἀπλᾶ καὶ ἀτρεμῆ καὶ εὐδαιμονα φάσματα μυούμενοί τε καὶ ἐποπτεύοντες ἐν αὐγῇ καθαρῷ, καθαροὶ ὄντες καὶ ἀσήμαντοι τούτου ὃ νῦν σῶμα περιφέροντες ὀνομάζομεν, ὀστρέου τρόπον δεδεσμευμένοι. ταῦτα μὲν οὖν μνήμη κεχαρίσθω, δι’ ἦν πόθῳ τῶν τότε νῦν μακρότερα εἴρηται. περὶ δὲ κάλλους, ὥσπερ εἴπομεν, μετ’ ἐκείνων τε ἔλαμπεν ὅν, δεῦρο τε ἐλθόντες κατειλήφαμεν αὐτὸ διὰ τῆς ἐναργεστάτης αἰσθήσεως τῶν ἡμετέρων στίλβον ἐναργέστατα. ὄψις γὰρ ἡμῖν ὀξυτάτη τῶν διὰ τοῦ σώματος ἔρχεται αἰσθήσεων, ἢ φρόνησις οὐχ ὄρᾶται. δεινοὺς γὰρ ἀν παρεῖχεν ἔρωτας, εἴ τι τοιοῦτον ἐαυτῆς ἐναργὲς εἴδωλον παρείχετο εἰς ὄψιν ιόν, καὶ τâλλα ὅσα ἐραστά. νῦν δὲ κάλλος μόνον ταύτην ἔσχε μοῖραν, ὥστ’ ἐκφανέστατον εἶναι καὶ ἐρασμιώτατον.

PLATO.

## VI.

Ἐπειδὴ τοίνυν ἡ μὲν εὐσεβὴς καὶ δικαία ψῆφος ἄπασι δέδεικται, δεῖ δέ με, ὡς ἔοικε, καίπερ οὐ φιλολοίδορον ὄντα, διὰ τὰς ὑπὸ τούτου βλασφημίας είρημένας ἀντὶ πολλῶν καὶ ψευδῶν αὐτὰ τάναγκαιότατ’

can recognise in the counterfeit the image of the true. But Beauty was aforetime bright to see, when, following with the blessed choir,—we with Zeus and other souls with other gods,—we gazed upon a happy sight and were initiated in the most beatific of all initiations, whereat we gloried as in our paradise, unwounded yet of all the sorrows which awaited us in time to be. Ay, then in that pure day we beheld and were consecrated into Visions primal and simple and immutable and blest; pure still ourselves, nor sealed as yet in this body which now imprisons us, as the shell-fish in the shell. (Thus let me speak for memory's sake and linger in the passion of the Past!) I say then, that among those holy Visions Beauty shone heavenly-fair; and Beauty, even in this our low estate, is descried by the most vivid of our earthly senses, gleaming with clearest glow. For sight is our most vivid sense; and by human sight is Wisdom not discerned;—or terrible had been the loves she had inspired, if an authentic image of very Wisdom had stood visible to men. And other heavenly things are in like case; but only Beauty hath this prerogative, that she is at once most manifest and most loveable.

F. W. H. MYERS.

## VI.

I have made it clear what sort of a verdict justice and religion require from you; and now, though I do not like abuse, I am compelled by the slanders of Aeschines to tell a few truths about him, in reply to the lying stories

εἰπεῖν περὶ αὐτοῦ, καὶ δεῖξαι τίς ὁν καὶ τίνων ῥᾳδίως οὕτως ἄρχει τοῦ κακῶς λέγειν, καὶ λόγους τίνας διασύρει, αὐτὸς εἰρηκὼς ἢ τίς οὐκ ἀν ὕκνησε τῶν μετρίων ἀνθρώπων φθέγξασθαι;—εἰ γὰρ Αἰακὸς ἢ 'Ραδάμανθυς ἢ Μίνως ἢν ὁ κατηγορῶν, ἀλλὰ μὴ σπερμολόγος, περίτριμμα ἀγορᾶς, ὅλεθρος γραμματεύς, οὐκ ἀν αὐτὸν οἶμαι ταῦτ' εἰπεῖν οὐδ' ἀν οὕτως ἐπαχθεῖς λόγους πορίσασθαι, ὥσπερ ἐν τραγῳδίᾳ βοῶντα ὁ γῆ καὶ ἥλιε καὶ ἀρετὴ καὶ τὰ τοιαῦτα, καὶ πάλιν σύνεσιν καὶ παιδείαν ἐπικαλούμενον, ἢ τὰ καλὰ καὶ τὰ αἰσχρὰ διαγιγνώσκεται· ταῦτα γὰρ δήπουθεν ἡκούετ' αὐτοῦ λέγοντος. σοὶ δὲ ἀρετῆς, ὁ κάθαρμα, ἢ τοῖς σοῖς τίς μετουσία; ἢ καλῶν ἢ μὴ τοιούτων τίς διάγνωσις; πόθεν ἢ πῶς ἀξιωθέντι; ποῦ δὲ παιδείας σοι θέμις μνησθῆναι, ἡς τῶν μὲν ὡς ἀληθῶς τετυχηκότων οὐδ' ἀν εἴς εἴποι περὶ αὐτοῦ τοιοῦτον οὐδέν, ἀλλὰ κὰν ἐτέρου λέγοντος ἐρυθριάσειν, τοῖς δ' ἀπολειφθεῖσι μὲν ὥσπερ σύ, προσποιουμένοις δ' ὑπ' ἀναισθησίας τὸ τοὺς ἀκούοντας ἀλγεῖν ποιεῖν, ὅταν λέγωσιν, οὐ τὸ δοκεῖν τοιούτοις εἶναι περίεστιν.

DEMOSTHENES.

## VII.

Videtisne quos nobis poëtae tradiderunt patris ulcisciendi causa supplicium de matre sumpsisse, cum praesertim deorum immortalium iussis atque oraculis id fecisse dicantur, tamen ut eos agitent furiae neque consistere usquam patientur, quod ne pii quidem sine scelere esse potuerunt? sic se res habet, iudices. Magnam vim, magnam necessitatem, magnam possidet religionem paternus maternusque sanguis: ex quo si qua

which he has uttered without number about me. I must show who he is, and what is his origin, that he lightly takes in hand to calumniate others and criticise their speeches, when his own lips have uttered indecencies which no man of feeling could put into words. Were Aeacus or Rhadamanthys or Minos bringing this charge against me, and not a mere scavenger, a hack of the market-place, a pestilent notary, he would not have ventured to speak in such a strain, or to use expressions so intolerable ; at one moment crying out like an actor in a play : ‘O earth and sun and virtue ;’ at another appealing to ‘intelligence and education, by which we distinguish the noble from the base’—for no doubt you all heard these flights. Virtue ! you outcast, what have you or yours to do with virtue ? What skill have you in distinguishing the noble from the base ? Whence did you obtain it, or how ? What right have you to talk of education ? No educated man would ever venture to use such language about himself, and would blush to hear it from another ; but wretches like yourself who in mere stupidity pretend to an education which they have not got, so far from winning the reputation which they seek, only succeed in filling their audience with disgust.

E. ABBOTT.

## VII.

The poets have told us of sons who, to avenge a father, exacted from a mother the penalty of blood. They did so, we are told, in obedience to the commands and oracles of the immortal gods ; and yet we see how the Furies are ever behind them, allowing them no rest for the sole of their feet—they did their duty, but their duty was a crime. Yes, gentlemen, the parental tie, the tie of blood, is strong and binding and holy, and if the stain of that

macula concepta est, non modo elui non potest, verum usque eo permanat ad animum, ut summus furor atque amentia consequatur. Nolite enim putare, quem ad modum in fabulis saepe numero videtis, eos, qui aliquid impie scelerateque commiserint, agitari et perterriti Furiarum taedis ardentibus: sua quemque fraus et suus terror maxime vexat; suum quemque scelus agitat amentiaque adficit; suae malae cogitationes conscientiaeque animi terrent: hae sunt impiis adsiduae domesticaeque Furiae, quae dies noctisque parentum poenas a consceleratissimis filiis repetant. Haec magnitudo maleficii facit ut, nisi paene manifestum parricidium proferatur, credibile non sit; nisi turpis adulescentia, nisi omnibus flagitiis vita inquinata, nisi sumptus effusi cum probro atque dedecore, nisi praerupta audacia, nisi tanta temeritas ut non procul abhorreat ab insania; accedat huc oportet odium parentis, animadversionis paternae metus, amici improbi, servi consci, tempus idoneum, locus opportune captus ad eam rem: paene dicam, respersas manus sanguine paterno iudices videant oportet, si tantum facinus, tam immane, tam acerbum credituri sunt.

CICERO.

## VIII.

Segnior Oceano, quam lex aeterna vocabat,  
 Luctificus Titan numquam magis aethera contra  
 Egit equos, currumque, polo rapiente, retorsit:  
 Defectusque pati voluit, raptaeque labores  
 Lucis: et adtraxit nubes, non pabula flammis,  
 Sed ne Thessalico purus luceret in orbe.

blood be once incurred it can never be washed out, but sinks through into the soul, and sinks so deep that raving madness and insanity are its consequence. You need not suppose indeed that, as you often see in tragedy, the perpetrators of inhuman crimes are hunted and harried before the blazing torches of the Furies. They are harassed, but it is by the ill-doing of their own hands and the panic of their own hearts ; they are driven distracted, they are maddened, but it is by their own guilt ; they are terrified, but it is by the reflections of their own evil conscience ; these are the Furies, the ever present familiars of the parricide, that day and night exact requital of the father's blood at the hands of the crime-stained son. It is this enormous criminality which, unless the crime be brought out as clear as day, makes parricide incredible ; and it is incredible unless there be an ill-spent youth, a life defiled by every vice, expenditure and extravagance in shame and sin, audacity rash and reckless, a frenzy of profligacy that borders on insanity ; all these, and more ; filial hate, fear of paternal chastisement, unprincipled friends, conspiring slaves, the moment opportune, the place aptly chosen for the deed ; nay, I might almost say the judges should see with their own eyes the hands dripping with the father's blood, if they are to credit a crime so heinous, so monstrous, and so cruel.

C. CANNAN.

### VIII.

Later from Ocean than law eternal summoned, never more fraught with dole did the Titan urge his team to climb heaven's steep, and turned back his car against the sweep of the whirling sky : and stooped to suffer eclipse and the agony of ravished light, and drew to him clouds, not to feed his flames, but that he might not shine with undimmed lustre in the Thessalian world.

At nox, felicis Magno pars ultima vitae,  
 Sollicitos vana decepit imagine somnos.  
 Nam Pompeiani visus sibi sede theatri  
 Innumeram effigiem Romanae cernere plebis,  
 Adtollique suum laetis ad sidera nomen  
 Vocibus, et plausu cuneos certare sonantes.  
 Qualis erat populi facies clamorque faventis,  
 Olim cum iuvenis, primique aetate triumphi  
 Post domitas gentes, quas torrens ambit Iberus,  
 Et quaecumque fugax Sertorius impulit arma,  
 Vesperi pacato, pura venerabilis aequa,  
 Quam currus ornante, toga, plaudente senatu,  
 Sedit adhuc Romanus eques. Seu fine bonorum  
 Anxia venturis ad tempora laeta refugit:  
 Sive per ambages solitas contraria visis  
 Vaticinata quies, magni tulit omina planctus:  
 Seu vetito patrias ultra tibi cernere sedes,  
 Sic Romam Fortuna dedit. Ne rumpite somnos,  
 Castrorum vigiles, nullas tuba verberet aures.  
 Crastina dira quies, et imagine moesta diurna  
 Undique funestas acies feret, undique bellum.

LUCAN.

## IX.

Sed quid attinet de rebus tam apertis plura requirere?  
 ipsi enim quaeramus a nobis, stellarum motus contemplationesque rerum caelestium eorumque omnium, quae naturae obscuritate occultantur, cognitiones quem ad modum nos moveant, et quid historia delectet, quam solemus persequi usque ad extremum; praetermissa repetimus, inchoata persequimur. Nec vero sum nescius

But the night, the end of life's good fortune for Magnus, beguiled his harassed sleep with an idle dream. For seated in Pompey's theatre, he thought he discerned the image uncounted of the Roman commons, and heard his own name borne to the stars with glad acclaim, and the ringing tiers emulous in applause. Such was the aspect of the people and the clamour of its cheers, on a time when, a youth, in the year of his first triumph, after the breaking of the nations which rushing Ebro girds, and of the arms which fugitive Sertorius aroused, he had given peace to the West, and as majestic in pure white toga as in that which decks the car of triumph, he sat before an applauding Senate, a Roman Eques still. Whether now, at the end of happiness, troubled for the future, his dream fled back to years of gladness ; or that with wonted paradox, foreshadowing the opposite of what he saw, it brought him omens of great lament ; or that forbidden hereafter to look on home and country, 'twas only thus that fortune gave thee Rome. Break not his slumbers, ye warders of the camp ; let no bugle wound his ears. To-morrow's dream of horror, haunted by the sad picture of the day, will bring from all sides battle lines of death, from all sides war.

H. F. Fox.

## IX.

But in so plain a question it is superfluous to demand further proofs. Let us examine the effect on our own minds of the study of the laws of astronomy, or of any of the hidden mysteries of nature. Or let us try to analyse the charm of history, whose course we delight to follow to its termination, to recur to its slighted chapters, to fill up its outlines. I am well aware that history offers not amusement only, but useful knowledge.

esse utilitatem in historia, non modo voluptatem. Quid? cum fictas fabulas, e quibus utilitas nulla elici potest, cum voluptate legimus? quid? Cum volumus nomina eorum, qui quid gesserint, nota nobis esse, parentes, patriam, multa praeterea minime necessaria? quid? quod homines infima fortuna, nulla spe rerum gerendarum, opifices denique delectantur historia? Maximeque eos videre possumus res gestas audire et legere velle, qui a spe gerendi absunt confecti senectute.

CICERO.

X.

Ex tuis litteris et Quinto fratri gratias egi et te aliquando collaudare possum, quod iam videris certa aliqua in sententia constitisse. Nam primorum mensium litteris tuis vehementer commovebar, quod mihi interdum (pace tua dixerim) levis in Urbis urbanitatisque desiderio, interdum piger, interdum timidus in labore militari, saepe autem etiam, quod a te alienissimum est, subimpudens videbare. Ego, si mei commodi rationem ducerem, te mecum esse maxime vellem. Non enim mediocri afficebar vel voluptate ex consuetudine nostra, vel utilitate ex consilio atque opera tua. Sed quum te ex adolescentia tua in amicitiam et fidem meam contulisses: semper te non modo tuendum mihi, sed etiam augendum atque ornandum putavi. Itaque quoad opinatus sum, me in provinciam exiturum, quae ad te ultro attulerim, meminisse te credo. Posteaquam mea mutata ratio est, quum

But what are we to say of romances and works of fiction, which we read with delight, though no useful information whatever can be derived from them ? Or again, whence the desire to become familiar with the names of the great actors in the world's drama, with their parentage, nationality, nay with a hundred insignificant circumstances connected with them ? The charm of history is felt by readers of the meanest station, with no prospect of a political career, by the humblest workmen ; and we may observe that none are so eager to hear and read of active life, as those who are excluded from all participation in it by the failing powers of age.

DEAN BRADLEY.

X.

I have made your acknowledgements to the Minister in pursuance of your instructions, and I am glad to be able to compliment you on having come at last to some settled resolution. The tone of your previous letters caused me grave uneasiness. You struck me, forgive me for saying so, as shewing a weak craving for the attractions of London and London life. I thought too that I read in some sentences a want of spirit, in some a want of soldierly courage, in some a lack even of modesty strangely at variance with your true character. For myself, if I consulted my own comfort, I should be most anxious to have you with me. Few things could afford me more pleasure than your society, or more advantage than your advice and assistance. But as you had sought my friendship and confidence from your earliest youth, I have always thought it my duty not only to protect your interests, but to promote and forward them in every possible way. You have, I dare say, not forgotten the unsolicited offers which I made you when on the point of setting out for my colonial government. No sooner

viderem, me a Caesare honorificentissime tractari et unice diligi, sic ei te commendavi et tradidi, ut gravissime diligentissimeque potui. Ubi sis hibernaturus, et qua spe aut conditione, perscribas ad me velim.

CICERO.

## XL.

“Ως ἔφατο κλαίουσ’, ἀλοχος δ’ οὕπω τι πέπυστο  
“Εκτορος· οὐ γάρ οἴ τις ἐτήτυμος ἄγγελος ἐλθὼν  
ἥγγειλ’ ὅττι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων,  
ἀλλ’ ἡγ’ ἵστὸν ὑφαινε μυχῷ δόμου ὑψηλοῖο  
δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ’ ἐπαστεν.  
κέκλετο δ’ ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα  
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὅφρα πέλοιτο  
“Εκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,  
νηπίη, οὐδ’ ἐνόησεν ὅ μιν μάλα τῆλε λοετρῶν  
χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.  
κωκυτοῦ δ’ ἥκουσε καὶ οἰμωγῆς ἀπὸ πύργου  
τῆς δ’ ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.  
ἡ δ’ αὐτὶς δμωῆσιν ἐϋπλοκάμοισι μετηύδα  
“δεῦτε, δύω μοι ἐπεσθον, ἵδωμ’ ὅτιν’ ἔργα τέτυκται.  
αἰδοίης ἐκυρῆς ὅπὸς ἔκλυον, ἐν δ’ ἐμοὶ αὐτῇ  
στήθεσι πάλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα  
πήγνυται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.  
αἱ γὰρ ἀπ’ οὐατος εἴη ἐμεῦ ἐπος· ἀλλὰ μάλ’ αἰνῶς  
δείδω μὴ δή μοι θρασὺν “Εκτορα δῖος Ἀχιλλεύς,  
μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,  
καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,  
ἢ μιν ἔχεσκ’, ἐπεὶ οὕποτ’ ἐνὶ πληθυνī μένεν ἀνδρῶν,

were my plans changed, than, perceiving that my successor treated me with the utmost attention and friendship, I recommended you to him in the strongest and warmest terms. Let us know where you are to pass the winter, and in what position, and with what prospects.

DEAN BRADLEY.

XL.

So spake she weeping. And the wife of Hector knew not yet ; for no faithful messenger had come to tell her that her husband remained without the gate ; and she wove a web, retired within her chamber, a purple garment, patterned with gay flowers. And she bade her fair-haired maidens set a great cauldron on the fire, to heat a bath for Hector, when he should return from the battle ; poor fool ! who knew not that, far from any bath, bright-eyed Athene had slain him by the hand of Achilles. But she heard the shrieking and the wailing from the wall ; and her limbs shuddered, and the shuttle fell from her fingers ; and she gave direction to her fair-haired maidens :

‘Come, two of you follow me, for I will see what is befallen ; I have heard the reverend voice of Hector’s mother, and my heart is in my throat, and beats, and beats, and my knees are numb beneath me ; some disaster approaches the children of Priam : ah ! be the word a stranger to my ear ! but I fear, I fear, lest divine Achilles have cut off daring Hector from the city, and driven him, left alone, into the plain, and made an end of his adventurousness, which hath possessed him to his doom ; for never would he abide among the concourse,

ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος ούδενὶ εἴκων."

"Ος φαμένη μεγάροιο διέσυντο μαινάδι ἵση,  
παλλομένη κραδίην ἄμα δ' ἀμφίπολοι κίον αὐτῇ.  
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἔξεν ὅμιλον,  
ἔστη παπτήνασ' ἐπὶ τείχεῃ, τὸν δ' ἐνόησεν  
έλκομενον πρόσθεν πόλιος ταχέες δέ μιν ἵπποι  
ἔλκον ἀκηδέστως κούλας ἐπὶ νῆας Ἀχαιῶν.  
τὴν δὲ κατ' ὄφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν,  
ἥριπε δ' ἔξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.  
τὴλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,  
ἄμπυκα κεκρύφαλόν τ' ἡδὲ πλεκτὴν ἀναδέσμην  
κρήδεμνόν θ', ὁ ρά οἱ δῶκε χρυσέη Ἀφροδίτη  
ἥματι τῷ ὅτε μιν κορυθαίολος ἡγάγεθ' "Εκτωρ  
ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.  
ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἄλις ἔσταν,  
αἵ ἐ μετὰ σφίσιν εἶχον ἀτυξομένην ἀπολέσθαι.

HOMER.

## XII.

"Ἄρ' οὖν τοῖς ποιηταῖς ἡμῖν μόνον ἐπιστατητέον  
καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἴκόνα ἥθους  
ἐμποιεῖν τοῖς ποιήμασιν ἢ μὴ παρ' ἡμῖν ποιεῖν, ἢ καὶ  
τοῖς ἄλλοις δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον  
τὸ κακόθεος τοῦτο καὶ ἀκόλαστον καὶ ἀνελεύθερον  
καὶ ἀσχημον μήτε ἐν εἰκόσι γέων μήτε ἐν οἰκοδομή-  
μασι μήτε ἐν ἄλλῳ μηδενὶ δημιουργουμένῳ ἐμποιεῖν,  
ἢ ὁ μὴ οἶσι τε ὃν οὐκ ἐατέος παρ' ἡμῖν δημιουργεῖν,  
ἴνα μὴ ἐν κακίας εἰκόσι τρεφόμενοι ἡμῖν οἱ φύλακες  
ῶσπερ ἐν κακῇ βοτάνῃ, πολλὰ ἐκάστης ἡμέρας κατὰ

but ran the foremost man ; because he would not be surpassed of any.'

She spake, and her heart beat wildly ; and she hurried through the hall like one distraught ; and her maidens followed. And when she came to the wall and the multitude, she stood upon the tower, and gazed around, and saw him dragging before the city ; and the swift horses drew him callously towards the hollow ships of the Achaeans. And blinding night came down upon her eyes, and she fell backward, and her breath went from her ; and all the bravery fell from her head, ribbon and net and plaited snood, and the coif, which golden Aphrodite gave her in that day when Hector of the tossing plume led her from Eëtion's home, after he had given unbounded gifts. And there crowded round her husband's sisters and his brothers' wives, who supported her in that passion unto death.

J. PURVES.

## XII.

Is it only the poets then that we must superintend and compel to embody the image of nobility in their poems on pain of being forbidden to exercise their art in our city ? Or shall we extend our control to other artists, and compel them whether in images of living things or in architecture or any other work of art to exclude these immoral, licentious, mean and degrading elements ? And shall we prevent those who cannot exercise this restraint from working in our city ? Our object is that our guardians may not feed upon the poisoned pasture of base images, nor contract unnoticed a mass of evil in their

σμικρὸν ἀπὸ πολλῶν δρεπόμενοί τε καὶ νεμόμενοι, ἐν τι ἔννιστάντες λανθάνωσι κακὸν μέγα ἐν τῇ αὐτῶν ψυχῇ, ἀλλ' ἐκείνους ζητητέον τοὺς δημιουργοὺς τοὺς εὐφυῶς δυναμένους ἵχνεύειν τὴν τοῦ καλοῦ τε καὶ εὐσχήμονος φύσιν, ἵνα ὥσπερ ἐν ὑγιεινῷ τόπῳ οἰκοῦντες οἱ νέοι ἀπὸ παντὸς ὡφελῶνται, δόποθεν ἀν αὐτοῖς ἀπὸ τῶν καλῶν ἔργων ἢ πρὸς ὄψιν ἢ πρὸς ἀκοήν τι προσβάλῃ, ὥσπερ αὔρα φέρουσα ἀπὸ χρηστῶν τόπων ὑγίειαν, καὶ εὐθὺς ἐκ παίδων λανθάνῃ εἰς δόμοιότητά τε καὶ φιλίαν καὶ ἔνυμφωνίαν τῷ καλῷ λόγῳ ἄγουσα; Πολὺ γὰρ ἀν, ἔφη, κάλλιστα οὕτω τραφεῖεν. Ἄρ' οὖν, ἦν δ' ἔγώ, ὁ Γλαύκων, τούτων ἔνεκα κυριωτάτη ἐν μουσικῇ τροφή, ὅτι μάλιστα καταδύεται εἰς τὸ ἐντὸς τῆς ψυχῆς ὅ τε ρύθμὸς καὶ ἀρμονία, καὶ ἐρρωμενέστατα ἀπτεται αὐτῆς φέροντα τὴν εὐσχημοσύνην, καὶ ποιεῖ εὐσχήμονα, ἐάν τις ὄρθως τραφῇ, εἰ δὲ μή, τούναντίον; καὶ δότι αὖ τῶν παραλειπομένων καὶ μὴ καλῶς δημιουργηθέντων ἢ μὴ καλῶς φύντων ὀξύτατ' ἀν αἰσθάνοιτο ὁ ἐκεῖ τραφεῖς ὡς ἔδει, καὶ ὄρθως δὴ χαίρων καὶ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῦ καὶ καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ' ἀν ἀπ' αὐτῶν καὶ γίγνοιτο καλός τε κάγαθός, τὰ δ' αἰσχρὰ ψέγοι τ' ἀν ὄρθως καὶ μισοῖ ἔτι νέος ὡν, πρὶν λόγον δυνατὸς εἶναι λαβεῖν, ἐλθόντος δὲ τοῦ λόγου ἀσπάζοιτ' ἀν αὐτὸν γνωρίζων δι' οἰκειότητα μάλιστα ὁ οὕτω τραφεῖς; Ἐμοὶ γοῦν δοκεῖ, ἔφη, τῶν τοιούτων ἔνεκα ἐν μουσικῇ εἶναι ἡ τροφή.

souls by the gradual daily process of plucking and feeding on the crop of rank growths around them. Nay; we must seek those artists who have a genius for discovering the nature of the beautiful and the graceful; for so shall our youth dwell in the region of health and gather strength wherever the beauty that is born of fair works strikes upon eye and ear, like a breeze bearing health from a wholesome land, insensibly leading them from childhood upwards into unity, affinity and harmony with right reason.

Certainly, he answered, that would be an ideal form of education.

Then, Glaucon, said I, the most potent form of education is to be found in music for this reason that rhythm and harmony sink deepest into the soul, that they lay the strongest hold upon it, that they endow it with grace, making it graceful if the education has been good, but if otherwise, the reverse of graceful. And again for another reason, that the man who has been rightly educated in his soul will have the keenest eye for the defective or ugly creations of man or nature, that, justly discriminating in his pleasure and displeasure, he will praise what is fair and receive it into his soul and feed on it till he becomes himself a fair and noble character; whereas he will rightly censure and despise what is foul, even in his youth, before he can understand the reason why. And when reason comes, the man who has been so educated will hail her as an old friend with whom he has been long intimate. Is not this true? I asked. In my opinion, he answered, these are good reasons for employing music in education.

J. A. SPENDER.

## XIII.

Καὶ οὐδὲ ἐκεῖν' εἶδεν, ὅτι πρὸς μὲν χρημάτων κτῆσιν οὐδὲ πώποτε ὁ δῆμος ἐσπούδασε, πρὸς δὲ δόξης ὡς οὐδὲ πρὸς ἐν τῶν ἄλλων. τεκμήριον δέ· χρήματα μὲν γὰρ πλεῖστα τῶν Ἑλλήνων ποτὲ σχῶν ἄπανθ' ὑπὲρ φιλοτιμίας ἀνήλωσεν, εἰσφέρων δ' ἐκ τῶν ἴδιων οὐδένα κίνδυνον ὑπὲρ δόξης ἔξεστη. ἀφ' ὧν κτήματα ἀθάνατα αὐτῷ περίεστι, τὰ μὲν τῶν ἔργων ἡ μνήμη, τὰ δὲ τῶν ἀναθημάτων τῶν ἐπ' ἐκείνοις σταθέντων τὸ κάλλος, προπύλαια ταῦτα, ὁ παρθενών, στοαί, νεώσοικοι. οὐ γὰρ αὐτοὺς δεκατεύοντες, οὐδὲ ἀ καταράσαιντο ἀν οἱ ἔχθροὶ ποιοῦντες, διπλᾶς πράττοντες τὰς εἰσφοράς, ταῦτ' ἀνέθεσαν, οὐδὲ οἵοις περ σὺ χρώμενοι συμβούλοις ἐπολιτεύοντο· ἀλλὰ τοὺς ἔχθροὺς κρατοῦντες, καὶ ἀ πᾶς τις ἀν εὑ φρονῶν εὑξαίτο, τὴν πόλιν εἰς δόμονοιαν ἄγοντες, ἀθάνατον κλέος αὐτῶν λελοίπασι, τοὺς ἐπιτηδεύσαντας οἵα σοὶ βεβίωται τῆς ἀγορᾶς εἴργοντες.

DEMOSTHENES.

## XIV.

Πάτερ, μένος μὲν ξύστασίς τε σῶν φρενῶν δεινή· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους, εἴ τις διαπτύξειεν, οὐ καλὸν τόδε. ἔγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον, ἐσ ἥλικας δὲ κώλιγους σοφώτερος. ἔχει δὲ μοῖραν καὶ τόδ· οἱ γὰρ ἐν σοφοῖς φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν. ὅμως δ' ἀνάγκη, συμφορᾶς ἀφιγμένης,

## XIII.

Nay, he did not even see that the people have never troubled themselves about material wealth, but have always put honour above all else. Think of the past. At a period when they were the richest nation in Europe, they spent all they had to maintain their prestige : they made private sacrifices : they shrank from no danger at honour's call. Thereby they won for themselves two imperishable possessions, a place in the history of the world and the visible splendour of monuments erected in memory of their deeds—marble arches, stately columns, embellished squares, statues of heroes. For these monuments were erected not at the cost of their own countrymen, of budgets framed in the spirit of an enemy to the country, of a grinding income-tax wantonly doubled—no, nor by the adoption of counsels such as those of the right honourable gentleman opposite. The deathless renown which that generation bequeathed to us was the fruit of victory abroad, of a home policy conceived in the spirit of true patriotism—a policy which aimed at producing harmony between class and class, and at excluding politicians of the type of the right honourable gentleman from public life.

R. W. RAPER.

## XIV.

Terrible, my father, is the rage and conflict of thy spirit. Yet what thou now doest, though with fair pleas thou doest it, will show not fair if anyone unfold it all. Rude indeed am I in speech to the many, but wiser to the few, my fellows ;—and in this too there is a dispensation meet, for they who among the wise are but mean men are more skilled to speak when they stand before the multitude. Yet—for I am come to a sore strait—I must

γλῶσσάν μ' ἀφεῖναι. πρῶτα δ' ἀρξομαι λέγειν  
ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν,  
κούκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε  
καὶ γαῖαν; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,  
οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς.  
ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,  
φίλοις τε χρῆσθαι, μὴ δικεῖν πειρωμένοις,  
ἀλλ' οῖσιν αἰδὼς μήτ' ἐπαγγέλλειν κακὰ  
μήτ' ἀνθυπουργεῦν αἰσχρὰ τοῖσι χρωμένοις.  
οὐκ ἔγγελαστὴς τῶν ὄμιλούντων, πάτερ,  
ἀλλ' αὐτὸς οὐ παροῦσι κάγγὺς ὥν φίλοις.  
ἐνὸς δ' ἄθικτος, ω̄ με νῦν ἐλεῖν δοκεῖς.  
λέχους γὰρ ἐσ τόδ' ἡμέρας ἀγνὸν δέμας.  
οὐκ οἶδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων  
γραφῆ τε λεύσσων· οὐδὲ ταῦτα γὰρ σκοπεῦν  
πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.

EURIPIDES.

## XXV.

Τάχα δ' οὖν ταῦτα μῦθός σοι δοκεῖ λέγεσθαι,  
ῶσπερ γραός, καὶ καταφρονεῖς αὐτῶν. καὶ οὐδέν γ'  
ἀν ἦν θαυμαστὸν καταφρονεῖν τούτων, εἴ πη ζητοῦν-  
τες εἴχομεν αὐτῶν βελτίω καὶ ἀληθέστερα εὐρεῖν.  
νῦν δὲ ὄρᾶς ὅτι τρεῖς ὄντες ὑμεῖς, οἵπερ σοφώτατοί  
ἐστε τῶν νῦν Ἑλλήνων, σύ τε καὶ Πῶλος καὶ Γορ-  
γίας, οὐκ ἔχετε ἀποδεῖξαι ως δεῖ ἄλλον τινὰ βίον  
ζῆν ἢ τοῦτον ὡσπερ καὶ ἐκεῖσε φαίνεται συμφέρων,  
ἀλλ' ἐν τοσούτοις λόγοις τῶν ἄλλων ἐλεγχομένων

needs unloose my tongue ; and first I will begin my say with the charge wherein thou didst first assail me as though thou would'st crush me utterly and I could say nought in answer. See'st thou this light and this earth ? Of all that enjoy them there is none,—no, though thou deniest it—more truly master of himself than I. For well I know above all how to reverence heaven above, and how to deal with friends such as essay not wrong, kept by high honour from prompting sin or requiting shame by shame to such as use their company. Nor do I mock my fellows, my father, ever the same to my friends whether they be far away or I stand by their side. And of one thing wherein now thou thinkest thou hast found me guilty, all pure am I ;—even to this day my body is virgin, nor know I aught of Love's working but by tales of other lips or looking on it in a picture ; nor even to behold aught of it am I fain, ever keeping my soul maiden.

T. M. BROMLEY.

### XV.

Perhaps this may appear to you to be only an old wife's tale, which you contemn. And there might be reason in your contemning such tales, if by searching we could find out anything better or truer : but now you see that you and Polus and Gorgias, who are the three wisest of the Greeks of our day, are not able to show that we ought to live any life which does not profit in another world as well as in this. And of all that has been said, nothing

μόνος οὗτος ἡρεμεῖ ὁ λόγος, ὡς εὐλαβητέον ἐστὶ τὸ ἀδικεῖν μᾶλλον ἢ τὸ ἀδικεῖσθαι, καὶ παντὸς μᾶλλον ἀνδρὶ μελετητέον οὐ τὸ δοκεῖν εἶναι ἀγαθὸν ἀλλὰ τὸ εἶναι, καὶ ἴδιᾳ καὶ δημοσίᾳ. ἐὰν δέ τις κατά τι κακὸς γίγνηται, κολαστέος ἐστί, καὶ τοῦτο δεύτερον ἀγαθὸν μετὰ τὸ εἶναι δίκαιου, τὸ γίγνεσθαι καὶ κολαζόμενον διδόναι δίκην· καὶ πᾶσαν κολακείαν καὶ τὴν περὶ ἑαυτὸν καὶ τὴν περὶ τοὺς ἄλλους, καὶ περὶ ὀλίγους καὶ περὶ πολλούς, φευκτέον· καὶ τῇ ρήτορικῇ οὕτω χρηστέον, ἐπὶ τὸ δίκαιου ἀεί, καὶ τῇ ἄλλῃ πάσῃ πράξει.

Ἐμοὶ οὖν πειθόμενος ἀκολούθησον ἐνταῦθα, οἱ ἀφικόμενος εὐδαιμονήσεις καὶ ζῶν καὶ τελευτήσας, ὡς ὁ λόγος σημαίνει. καὶ ἔαστον τινά σου καταφρονῆσαι ὡς ἀνοήτου καὶ προπηλακίσαι, ἐὰν βούληται, καὶ ναὶ μὰ Δία σύ γε θαρρῶν πατάξαι τὴν ἄτιμον ταύτην πληγήν· οὐδὲν γὰρ δεινὸν πείσει, ἐὰν τῷ ὅντι ἥς καλὸς κάγαθός, ἀσκῶν ἀρετήν. κάπειτα οὕτω κοινῇ ἀσκήσαντες, τότε ἥδη, ἐὰν δοκῇ χρῆναι, ἐπιθησόμεθα τοῖς πολιτικοῖς, ἢ ὅποιον ἀν τι ἡμῖν δοκῇ, τότε βουλευσόμεθα, βελτίους ὅντες βουλεύεσθαι ἢ νῦν. αἰσχρὸν γὰρ ἔχοντάς γε ὡς νῦν φαινόμεθα ἔχειν, ἐπειτα νεανιεύεσθαι ὡς τι ὅντας, οἷς οὐδέποτε ταύτᾳ δοκεῖ περὶ τῶν αὐτῶν, καὶ ταῦτα περὶ τῶν μεγίστων εἰς τοσοῦτον ἥκομεν ἀπαιδευσίας. ὥσπερ οὖν ἡγεμόνι τῷ λόγῳ χρησώμεθα τῷ νῦν παραφανέντι, ὃς ἡμῖν σημαίνει ὅτι οὗτος ὁ τρόπος ἀριστος τοῦ βίου, καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρετὴν

remains unshaken but the saying, that to do injustice is more to be avoided than to suffer injustice, and that the reality and not the appearance of virtue is to be followed above all things, as well in public as in private life ; and that when any one has been wrong in anything, he is to be chastised, and that the next best thing to a man being just is that he should become just, and be chastised and punished ; also that he should avoid all flattery of himself as well as of others ;—of the few as of the many : and rhetoric and any other art should be used by him, and all his actions should be done, always with a view to justice.

Follow me then, and I will lead you where you will be happy in life and after death, as your own argument shows. And never mind if some one despises you as a fool, and insults you, if he has a mind ; let him strike you, by Zeus, and do you be of good cheer and do not mind the insulting blow, for you will never come to any harm in the practice of virtue, if you are a really good and true man. When we have practised virtue in common, we will betake ourselves to politics, if that seems desirable, or we will advise about whatever else may seem good to us, for we shall be better able to judge then. In our present condition we ought not to give ourselves airs, for even on the most important subjects we are always changing our minds ; and what a state of education does that imply ! Let us, then, take this discourse as our guide, which signifies to us, that the best way of life is to practise justice and every virtue in life and death. This

ἀσκοῦντας καὶ ζῆν καὶ τεθνάναι. τούτῳ οὖν ἐπώ-  
μεθα, καὶ τὸν ἄλλους παρακαλῶμεν, μὴ ἐκείνῳ φᾶ-  
σν πιστεύων ἐμὲ παρακαλεῖς· ἔστι γὰρ οὐδενὸς  
ἄξιος, ὁ Καλλίκλεις.

PLATO.

## XVI.

Caesar Alexandria se recepit, felix, ut sibi quidem videbatur, mea autem sententia, qui rei publicae sit hostis, felix esse nemo potest. Hasta posita pro aede Iovis Statoris bona subiecta Cn. Pompei—miserum me! consumptis enim lacrimis tamen infixus haeret animo dolor,—bona, inquam, Cn. Pompei magni voci acerbissimae subiecta praeconis. Una in illa re servitutis oblita civitas ingemuit servientibusque animis, cum omnia metu tene-  
rentur, gemitus tamen populi Romani liber fuit. Exspectantibus omnibus quisnam esset tam impius, tam demens, tam dis hominibusque hostis, qui ad illud scelus sectionis auderet accedere, inventus est nemo praeter Antonium, praesertim cum tot essent circum hastam illam, qui alia omnia auderent: unus inventus est qui id auderet, quod omnium fugisset et reformidasset audacia. Tantus igitur te stupor oppressit vel, ut verius dicam, tantus furor, ut primum, cum sector sis isto loco natus, deinde cum Pompei sector, non te exsecratum populo Romano, non detestabilem, non omnes tibi deos, non omnes homines esse inimicos et futuros scias? At

way let us go ; and in this exhort all men to follow, not in that way in which you trust and in which you exhort me to follow you ; for that way, Callicles, is nothing worth.

JOWETT.

XVI.

Caesar made his way back from Alexandria : he had been successful, or thought himself so, though in my judgment if a man is his country's enemy success there can be none for him. The spear was set up in front of the temple of Jupiter Stator, and the property of Pompey —forgive me if I cannot trust myself: the fount of tears is dry, but there still abides deep-rooted in the heart the sense of wrong—the property of Pompey the Great was exposed to the tender reticence of the auctioneer. Then for the first and last time in momentary forgetfulness of slavery the despair of the nation found voice ; and though the iron had entered our souls, and the reign of terror was around us and upon us, still the voice of Rome's lamentation was free. While all were waiting and wondering who would be so unnatural, so mad, so hateful to gods and men, as to dare to come forward and bid where bidding was such a crime, there was found none but Antony, and that though there were so many gathered round the spear, so many who had courage for all else : yes, Antony alone was found to venture on a deed from which the brazen hardihood of all other men had flinched and recoiled. Is then paralysis so numb, is insanity—to give it its true name—so frenzied upon you that you do not know that, when born as you were, you became a wrecker, and a wrecker at the sale of a Pompey you became to the Roman people a thing of horror, on which their prayers cried vengeance, and made all gods and all men your enemies now and for

quam insolenter statim helluo invasit in eius viri fortunas,  
cuius virtute terribilior erat populus Romanus exteris gentibus, iustitia carior! In eius igitur viri copias cum se subito ingurgitasset, exsultabat gaudio persona de mimo, modo egens, repente dives.

CICERO.

## XVII.

*Τύριον οἴδμα λιποῦσ' ἔβαν  
ἀκροθίνια Λοξία  
Φοινίσσας ἀπὸ νάσου  
Φοίβῳ δούλα μελάθρων,  
ἴν' ὑπὸ δειράσι νιφοβόλοις  
Παρνασοῦ κατενάσθην,  
'Ιόνιον κατὰ πόντον ἐλάτῃ  
πλεύσασα, περιρρύτων  
ὑπὲρ ἀκαρπίστων πεδίων  
Σικελίας Ζεφύρου πνοαῖς  
ἰππεύσαντος ἐν οὐρανῷ  
κάλλιστον κελάδημα,  
πόλεος ἐκπροκριθεῖσ' ἐμᾶς  
καλλιστεύματα Λοξία·  
Καδμείων δ' ἔμολον γάν,  
κλεινῶν Ἀγηνοριδᾶν,  
δμογενεῖς ἐπὶ Λαῖον  
πεμφθεῖσ' ἐνθάδε πύργους.  
ἴσα δ' ἀγάλμασι χρυσοτεύ-*

all time? But insolence never faltered, and without an hour's delay the gluttonous Antony took possession of the property of a man whose valour made the Roman people more terrible to foreign nations, his justice more dear: yes, that was the man on whose possessions Antony broke in a moment and glutted himself, dancing and leaping for joy, a burlesque transplanted into life, the beggar of yesterday come suddenly to wealth.

C. CANNAN.

**XVII.**

From the Tyrian wave came I, chosen first fruits for Loxias, even from the isle of Phoenice, to serve Phoebus in his courts: so should the snow-beaten ridges of Parnassus have sheltered me. Through Ionian waters did the pine oar bring me, while over the sea-ringed plains, unharvested, of Sicily Zephyr rode, with the sweet shrilling of his blasts along the sky. For out of all my city was I chosen, preferred to be the fairest gift for Loxias, and so I passed to the Cadmeans' land, the land of the famous children of Agenor, and to these kindred towers of Laius was I sped, and was made Phoebus' handmaiden, as men make images of fine wrought

κτοις Φοίβῳ λάτρις γενόμαν.  
 ἔτι δὲ Κασταλίας ὕδωρ  
 ἐπιμένει με κόμας ἐμὰς  
 δεῦσαι, παρθένιον χλιδάν,  
 Φοιβείαισι λατρείαις.  
 ὡ λάμπουσα πέτρα πυρὸς  
 δικόρυφον σέλας ὑπὲρ ἄκρων  
 Βακχείων, Διονύσου  
 οὐνα θ', ἀ καθαμέριον  
 στάζεις τὸν πολύκαρπον  
 οἰνάνθας ἰεῖσα βότρυν,  
 ζάθεά τ' ἀντρα δράκοντος, οὐ-  
 ρειαί τε σκοπιαὶ θεῶν,  
 νιφόβολόν τ' ὄρος ἱερόν, εἰ-  
 λίσσοντ' ἀθανάτου θεοῦ  
 χορούς, γενοίμαν ἄφοβος  
 παρὰ μεσόμφαλα γύαλα Φοί-  
 βου Δίρκαν προλιποῦσα.  
 νῦν δέ μοι πρὸ τειχέων  
 θούριος μολὼν<sup>7</sup> Αρης  
 αἷμα δαίον φλέγει  
 τἃδ', δὲ μὴ τύχοι, πόλει·  
 κοινὰ γὰρ φίλων ἄχη·  
 κοινὰ δ', εἴ τι πείσεται  
 ἐπτάπυργος ἄδε γᾶ,  
 Φοινίσσα χώρᾳ. φεῦ φεῦ.  
 κοινὸν αἷμα, κοινὰ τέκεα  
 τᾶς κερασφόρου πέφυκεν<sup>8</sup> Ιοῦς·

gold to a god. But till now Castalia's water waits me, hindered here; not yet have I bathed the maiden glory of my hair in Phoebus' ministry. O thou that shinest with the twin-crested flame, rock that dost excel the Bacchic peaks, and thou of Dionysus the own vine, that day by day bringest forth the sweet distilment of thy full-berried grape-bunch, and ye all-hallowed caves where dwelt the dragon, mountain watch-places of the gods, and snow-beaten crag, sacred, where ever winds the chorus of the deathless god, would that I were with you, set free from fear: would that I had attained the secret places of Phoebus where he dwells at earth's navel: fain would I flee away from Dirce. For lo, before the walls stands Ares in his fury, and fire of slaughter is kindled against the city. The gods forbid him, pray I. Common are the woes of friends, and common with mine own Phoenice whatsoever lot the land of the seven towers shall endure. Alas, one blood is ours, one generation, sprung of horn-wearing Io, and in these troubles I also

ὥν μέτεστί μοι πόνων.  
 ἀμφὶ δὲ πτόλιν νέφος  
 ἀσπίδων πυκνὸν φλέγει  
 σχῆμα φοινίου μάχης,  
 ἀν "Αρης τάχ' εἴσεται,  
 παισὶν Οἰδίπου φέρων  
 πημονὰν Ἐρινύων.  
 "Αργος ὁ Πελασγικόν,  
 δειμαίνω τὰν σὰν ἀλκὰν  
 καὶ τὸ θεόθεν· οὐ γὰρ ἀδικον  
 εἰς ἀγῶνα τόνδ' ἔνοπλος ὄρμᾶ,  
 ὃς μετέρχεται δόμους.

EURIPIDES.

## XVIII.

Atque ego in summo oratore fingendo talem informabo, qualis fortasse nemo fuit; non enim quaero quis fuerit, sed quid sit illud, quo nihil esse possit praestantius, quod in perpetuitate dicendi non saepe atque haud scio an numquam, in aliqua autem parte eluceat aliquando, idem apud alios densius, apud alios fortasse rarius; sed ego sic statuo, nihil esse in ullo genere tam pulcrum, quo non pulcrius id sit, unde illud ut ex ore aliquo quasi imago exprimatur, quod neque oculis neque auribus neque ullo sensu percipi potest, cogitatione tantum et mente complectimur. Itaque et Phidiae simulacris, quibus nihil in illo genere perfectius videmus, et eis picturis, quas nominavi, cogitare tamen possumus pulcriora; nec vero ille artifex cum faceret Iovis formam aut Minervae, con-

have part. Now round the city breaks thick-coming lightning from the cloud of shields, even such semblance as gory battle wears: and Ares will not long delay, who brings on Oedipus' sons the chastisement of the Erinnies. O Argos of the Pelasgi, I tremble at thy might and the judgments of the gods: no unrighteous contention is it that he in arms is setting up, the son who comes to seek his father's house.

ALFRED GOODWIN.

### XVIII.

Now in delineating the perfect orator I may perhaps depict a character which the world has never seen. For I do not ask who such an one has been; but I am in search of that highest excellence of oratory which is seldom, perhaps never, found through a long unbroken speech but flashes out here and there, and now and then; with some men more often, with others, may be, more rarely. For I would have you understand that in all the world of variety there is nothing so fair that it has not something fairer which is the pattern from which the fair is drawn, as a portrait from a face; a type which eye can see not nor ear hear nor any sense perceive, but which we apprehend by thought and reason only. And so, though we can see nothing more perfect of their kind than the representations of Phidias or those pictures which I have named, yet we can imagine a fairer than them both.

templabatur aliquem, e quo similitudinem duceret, sed ipsius in mente insidebat species pulcritudinis eximia quaedam, quam intuens in eaque defixus ad illius similitudinem artem et manum dirigebat. Ut igitur in formis et figuris est aliquid perfectum et excellens, cuius ad cogitatam speciem imitando referuntur ea, quae sub oculos ipsa non cadunt, sic perfectae eloquentiae speciem animo videmus, effigiem auribus quaerimus. Has rerum formas appellat *idéas* ille non intellegendi solum, sed etiam dicendi gravissimus auctor et magister Plato, easque gigni negat et ait semper esse ac ratione et intellegentia contineri; cetera nasci, occidere, fluere, labi, nec diutius esse uno et eodem statu.

CICERO.

## XIX.

Atque haec ut certis possemus discere signis,  
 Aestusque, pluviasque, et agentis frigora ventos,  
 Ipse Pater statuit, quid menstrua Luna moneret;  
 Quo signo caderent austri; quid saepe videntes  
 Agricolae propius stabulis armenta tenerent.  
 Continuo, ventis surgentibus, aut freta ponti  
 Incipiunt agitata tumescere et aridus altis  
 Montibus audiri fragor, aut resonantia longe  
 Litora misceri et nemorum increbescere murmur.  
 Iam sibi tum curvis male temperat unda carinis,  
 Cum medio celeres revolant ex aequore mergi  
 Clamoremque ferunt ad litora, cumque marinae  
 In sicco ludunt fulicae, notasque paludis  
 Deserit atque altam supra volat ardea nubem.  
 Saepe etiam stellas, vento inpendente, videbis

And it was on no living model that the famed artist gazed for inspiration when he moulded the image of Jupiter or Minerva, but deep in his soul there was a matchless pattern of beauty on which he ever looked and fixed his eyes unswervingly, and to whose similitude he guided his hand and art. As then with sculptured forms and pictures there is a pattern of perfect excellence, a type existing in the mind of which the visible productions of art are imitations and copies; so by reason we apprehend an ideal of perfect eloquence of which our ears are ever fain to catch the echoes. These forms Plato terms ideas—the Master pre-eminent in style as in philosophy: they are without beginning, he says, and without end, and their home is the reason and apprehension: all other things are born and die, decay and suffer loss, and keep not the same for long.

H. F. Fox.

### xix.

And these things that we might avail to learn by sure tokens, the heats and the rains and the winds that bring cold weather, our Lord himself hath ordained what the moon in her month should foreshadow, at what sign the south wind should drop, what the husbandmen should often mark and keep their cattle nearer the farmyard. Straightway when gales are gathering, either the seaways begin to shudder and heave, and a sultry roaring to be heard on the mountain heights, or the far-echoing beaches to stir and a rustling swell through the woodland. Even in that hour the rude surge spares not the curving hull, when gulls fly swiftly back from mid ocean and press screaming shoreward, or when the sea-coot play on dry land, and the heron leaves his home in the marshes and soars high above the mist. Often too

Praecipitis caelo labi, noctisque per umbram  
 Flamarum longos a tergo albescere tractus;  
 Saepe levem paleam et frondes volitare caducas,  
 Aut summa nantis in aqua colludere plumas.  
 At Boreae de parte trucis cum fulminat, et cum  
 Eurique Zephyrique tonat domus: omnia plenis  
 Rura natant fossis, atque omnis navita ponto  
 Humida vela legit. Numquam imprudentibus imber  
 Obfuit: aut illum surgentem vallibus imis  
 Aeriae fugere grues, aut bucula caelum  
 Suspiciens patulis captavit naribus auras,  
 Aut arguta lacus circumvolitavit hirundo,  
 Et veterem in limo ranae cecinere querelam.  
 Saepius et tectis penetralibus extulit ova  
 Angustum formica terens iter, et bibit ingens  
 Arcus, et e pastu decedens agmine magno  
 Corvorum increpuit densis exercitus alis.  
 Iam varias pelagi volucres, et quae Asia circum  
 Dulcibus in stagnis rimantur prata Caystri,  
 Certatim largos humeris infundere rores,  
 Nunc caput obiectare fretis, nunc currere in undas,  
 Et studio incassum videas gestire lavandi.  
 Tum cornix plena pluviam vocat improba voce  
 Et sola in sicca secum spatiatur arena.  
 Ne nocturna quidem carpentes pensa puellae  
 Nescivere hiemem, testa cum ardente viderent  
 Scintillare oleum et putris concrescere fungos.

VIRGIL.

## XX.

Καὶ τόθ' ἡγεμῶν ὁ πρέσβυς νεῶν Ἀχαιϊκῶν, μάντιν  
 οὐτινα ψέγων,  
 ἐμπαίοις τύχαισι συμπνέων,

when a gale is toward wilt thou see shooting stars glide down the sky, and through the darkness of night long trails of flame glimmer in their track ; often light chaff and fallen leaves flutter in air, or floating feathers dance on the water's surface. But when it lightens from the fierce Northern regions, and when East and West thunder through their hall, the whole country-side is afloat with brimming ditches, and every mariner at sea furls his soaking sails. Never is rain on us unawares : either as it gathers in the valley-bottoms the crane soars high in flight before it ; or the heifer gazing up into the sky snuffs the breeze with open nostril, or the shrill swallow darts circling about the pond, and frogs in the mire intone their old complaint. Often likewise the ant carries forth her eggs from her secret chambers along her narrow trodden path, and a vast rainbow drinks, and leaving their feeding-ground in long column the army of the rooks flap their crowded wings. Then sea-fowl many in sort, and birds that search the fresh pools round the Asian meadows of Caÿster, thou mayest see eagerly splashing showers of spray over their shoulders, and now ducking in the channels, now running up into the waves, and wantoning in their bath with vain desire. Then the villain raven calls full-voiced for rain, and stalks along the dry sand in solitary state. Nor even to girls who ply their spinning nightlong is the storm unknown, while they see the oil sputter, and spongy mould gather on the blazing lamp.

J. W. MACKAIL.

## XX.

So then the elder chieftain of the Achaic fleet, murmuring not against any seer, breathing not against his stormy lot, when the Grecian host were vexed with

εῦτ' ἀπλοίᾳ κεναγγεῖ βαρύνοντ' Ἀχαιϊκὸς λεώς,  
 Χαλκίδος πέραν ἔχων  
 παλιρρόχθοις ἐν Αύλίδος τόποις·  
 πνοαὶ δ' ἀπὸ Στρυμόνος μολοῦσαι  
 κακόσχολοι, νήστιδες, δύσορμοι  
 βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς,  
 παλιμμήκη χρόνον τιθεῖσαι  
 τρίβῳ κατέξαινον ἄνθος Ἀργους.  
 ἐπεὶ δὲ καὶ πικροῦ  
 χείματος ἄλλο μῆχαρ  
 βριθύτερον πρόμοισιν  
 μάντις ἔκλαγξεν προφέρων Ἀρτεμιν, ὥστε χθόνα βά-  
 κτροις ἐπικρούσαντας Ἀτρείδας δάκρυ μὴ κατασχεῖν·  
 ἄναξ δ' ὁ πρέσβυς τότ' εἶπε φωνῶν·  
 “βαρεῖα μὲν κὴρ τὸ μὴ πιθέσθαι,  
 βαρεῖα δ', εἰ τέκνον δαΐξω, δόμων ἄγαλμα,  
 μιαίνων παρθενοσφάγοισι  
 ρείθροις πατρώους χέρας πρὸ βωμοῦ·  
 τί τῶνδ' ἄνευ κακῶν;  
 πῶς λιπόναυς γένωμαι  
 ξυμμαχίας ἀμαρτών;  
 παυσανέμου γὰρ θυσίας παρθενίου θ' αἷματος ὄρ-  
 γᾶ περιόργως ἐπιθυμεῖν θέμις. εὖ γὰρ εἴη.”  
 ἐπεὶ δ' ἀνάγκας ἔδυ λέπαδνον  
 φρενὸς πνέων δυσσεβῆ τροπαίαν  
 ἄναγνον, ἀνίερον, τόθεν  
 τὸ παντότολμον φρονεῖν μετέγνω.  
 βροτοὺς θρασύνει γὰρ αἰσχρόμητις

adverse gales, breeding famine, camped on the shore  
that faced toward Chalkis, in the eddying strait of  
Aulis :—

And the gusts that swept from Strymon, bringing  
wearisome delay, hunger, and ill-harbourage, drifting  
mortals away, spared not the ships nor cables, but  
wasted the flower of Argos with twice-told time of  
waiting: but when of the bitter tempest another cure  
more grievous yet the seer to the princes sang, pleading  
the will of Artemis, till the Atreidae smote with their  
sceptres on the earth, refraining not their tears :—

Then outspake the elder chieftain: “Tis a grievous  
fate to disobey, and grievous, if I must slay my child,  
the pride of my house, defiling with streams of a maiden’s  
blood her father’s hands before the altar. Whiche’er  
I choose, ’tis woe: how can I forsake my vessels, or fail  
my comrades? ’Tis right they should long with a  
fierce desire for a victim to lull the tempest, a virgin’s  
blood: for oh, may the end be well !’

And when he had shouldered the yoke of necessity,  
breathing an impious veering gale of spirit, unblest, un-  
holy, then his heart turned to a counsel of uttermost  
daring. For men grow bold with fell distraction, the

τάλαινα παρακοπὰ  
 πρωτοπήμων. ἔτλα δ' οὖν  
 θυτὴρ γενέσθαι θυγατρὸς γυναικοποίνων πολέμων  
 ἀρωγὰν  
 καὶ προτέλεια ναῶν.  
 λιτὰς δὲ καὶ κληδόνας πατρῷους  
 παρ' οὐδὲν αἰῶνα παρθένειόν τ'  
 ἔθεντο φιλόμαχοι βραβῆς,  
 φράσεν δ' ἀόξοις πατὴρ μετ' εὐχὰν  
 δίκαν χιμαίρας ὑπερθε βωμοῦ  
 πέπλοισι περιπετῆ  
 παντὶ θυμῷ προνωπῆ  
 λαβεῖν ἀέρδην, στόματός τε καλλιπρῷρου φυλακᾶ  
 κατασχεῖν,  
 φθόγγον ἀραιὸν οἴκοις,  
 βίᾳ χαλινῶν τ' ἀναύδω μένει.  
 κρόκουν βαφὰς δ' ἐς πέδον χέουσα  
 ἔβαλλ' ἔκαστον θυτήρων ἀπ' ὅμματος βέλει φιλοίκτῳ,  
 πρέπουσά θ' ὡς ἐν γραφαῖς, προσεννέπειν  
 θέλουσ', ἐπεὶ πολλάκις  
 πατρὸς κατ' ἀνδρῶνας εὐτραπέζους  
 ἔμελψεν, ἀγνᾶ δ' ἀταύρωτος αὐδᾶ πατρὸς  
 φίλου τριτόσπονδον εὕποτμον  
 παιᾶνα φίλως ἐτίμα.  
 τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἔννέπω·  
 τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.  
 δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει.  
 τὸ μέλλον δ' ἐπεὶ γένοιτ' ἀν κλύοις, προχαιρέτω·

deviser of base deeds, the fountain of woe. Howbeit, he took heart to be the slayer of his child, aiding the war of vengeance for a woman, and for the fleet an expiation.

And her prayers and the dear name of 'father' and her maiden prime they set at nought, the judges thirsting for the battle: and her sire when the prayer was ended bade the ministers with heart unfaltering raise her, a drooping victim, like a kid above the altar, with her long robes flowing round her, and with a curb to stifle her sweet lips' cry of anguish, fraught with curses to her house, with force and muffled might of fetters.

And down to earth she slipped her robe of saffron, striking each slayer with her eyes' most piteous glance, plain as in a picture most fain to speak: for oftentimes in her sire's hospitable halls she sang to them, and with virginal voice the spotless maiden lovingly graced her father's chant of happy fortune, sung at the third libation. The rest I saw not, neither speak: but Kalchas' art is not unfulfilled. To them that suffer, justice brings wisdom. Hear thou what is to be, when it has come: ere that,

ἵσον δὲ τῷ προστένειν.  
 τορὸν γὰρ ἥξει ξύνορθρον αὐγαῖς.  
 πέλοιτο δ' οὖν τάπι τούτοισιν εὔπραξις, ὡς  
 θέλει τόδ' ἀγχιστον 'Απίας  
 γαῖας μονόφρουρον ἔρκος.

AESCHYLUS.

## XXI.

Ver erat et blando mordentia frigora sensu  
 Spirabat croceo mane revecta dies.  
 Strictior Eos praecesserat aura iugales,  
 Aestiferum suadens anticipare diem.  
 Errabam riguis per quadra compita in hortis,  
 Maturo cupiens me vegetare die.  
 Vidi concretas per gramina flexa pruinias  
 Pendere, aut olerum stare cacuminibus :  
 Caulibus et patulis teretes colludere guttas,  
 Et coelestis aquae pondere tunc gravidas.  
 Vidi Paestano gaudere rosaria cultu,  
 Exidente novo roscida Lucifero.  
 Rara pruinosis canebat gemma frutetis,  
 Ad primi radios interitura die.  
 Ambigeres, raperetne rosis Aurora ruborem,  
 An daret, et flores tingeret orta dies.  
 Ros unus, color unus, et unum mane duorum,  
 Sideris et floris nam domina una Venus.  
 Forsan et unus odor : sed celsior ille per auras  
 Difflatur ; spirat proximus iste magis.

have none of it : 'tis but too early sorrow. For clear it shall come, dawning with the daylight.

Howbeit, may happiness attend what is to follow, according to this wish of this one sole defence of the Apian land, close bound by ties of kindred.

A. SIDGWICK.

### XXI.

'Twas spring, and the day, brought back to earth in saffron dawn, was breathing coolness, sharp but with a sense that soothed. Before the orient teamsters of the sun a keener breeze had gone abroad, tempting one forth or ere the sultry noon arrived. I strayed through intersecting paths in watered gardens, seeking to brace myself at the full burst of day<sup>1</sup>. I watched the chilly dews hanging in clusters from bowed blades of grass, or beaded on the tops of herbs, their rounded drops playing together upon spreading leaves of kail, and heavy with the weight of heaven's own moisture. I saw the rose-beds exulting in their Paestan trim, and drenched with dew beneath the young light of the rising dawn-star. Here and there upon the humid shrubs a bud stood white with rime, ready to perish neath the beams of earliest day. Gazing, you might wonder whether Aurora stole her redness from the roses, or gave it them, and dyed their petals with the blush of morn. One dew, one hue, one prime belongs to both ; for star and flower own but one mistress, Venus. Perchance their perfume too is one: only the star's in loftier realms on high exhales through air ; that of the flower is nearest to our sense, and not so faint its

<sup>1</sup> *Maturo die.* Possibly this is only 'early day.'

Communis Paphie dea sideris et dea floris  
Praecipit unius muricis esse habitum.  
Momentum intererat, quo se nascentia florum  
Germina comparibus dividerent spatiis.  
Haec viret angusto foliorum tecta galero,  
Hanc tenui folio purpura rubra notat.  
Haec aperit primi fastigia celsa obelisci,  
Mucronem absolvens purpurei capitis.  
Vertice collectos illa exsinuabat amictus,  
Iam meditans foliis se numerare suis.  
Nec mora, ridentis calathi patefecit honorem,  
Prodens inclusi semina densa croci.  
Haec modo, quae toto rutilaverat igne comarum,  
Pallida collapsis deseritur foliis.  
Mirabar celerem fugitiva aetate rapinam,  
Et, dum nascuntur, consenuisse rosas.  
Ecce et defluxit rutili coma punica floris,  
Dum loquor, et tellus tecta rubore micat.  
Tot species tantosque ortus variosque novatus  
Una dies aperit, conficit una dies.  
Conquerimur, Natura, brevis quod gratia florum est ?  
Ostentata oculis illico dona rapis.

odorous breath. For both alike the Paphian Queen, goddess of star, goddess of flower, hath ordered her own livery of purple.

Among those sprouting blossoms, the moment differed when each should take her own right place in that sweet sisterhood according to her age<sup>1</sup>. One hides her blushes in a clinging coif of verdurous leaves ; another shoots, a streak of crimson, through the silken sheath. This flower protrudes the first tip of her opening spire, disengaging its sharp point of purple from the scabbard ; that was already casting off the swathings plaited round her head, as though she meant to count her rose-leaves one by one ; and in an instant she hath brought to view the glory of her laughing chalice, revealing thickly powdered seeds of saffron closed within the core. Another, who erewhile burned with all her glowing bloom, grows pale : the sunken petals leave her bare.

I marvelled at the swiftness of time's ravage, as he fleets away ; and how the roses in their birth-hour passed into old age. Nay, even as I speak, the crimson honours of the radiant flower are falling, and the strewn sward glistens with ruddy spilth. So many forms of beauty, so many births, so many shapes of change, one day discloses, one day brings to naught ! Shall we lament then, mother Nature, that the charm of flowers is thus short-lived ? You show your gifts before our eyes, then bear them in a moment from our gaze

<sup>1</sup> Ausonius means that the rosebuds were at different stages of expansion, as appears from the following couplets. The Latin may be more literally, by way of paraphrase, translated thus : 'The turning-point differed in each at which the sprouting flower-buds were to mark themselves off from their neighbours with intervals corresponding to their several advance toward maturity.'

Quam longa una dies, aetas tam longa rosarum,

Quas pubescentes iuncta senecta premit.

Quam modo nascentem rutilus conspexit Eous,

Hanc rediens sero vespere vidit anum.

Sed bene, quod paucis licet interitura diebus,

Succedens aevum prorogat ipsa suum.

Collige virgo rosas, dum flos novus et nova pubes,

Et memor esto aevum sic properare tuum.

AUSONIUS.

XXII.

Tῇ δέ γ' ἐμῇ τέχνῃ τῆς μαιεύσεως τὰ μὲν ἄλλα  
 ὑπάρχει ὅσα ἔκείναις, διαφέρει δὲ τῷ τε ἄνδρας ἄλλὰ  
 μὴ γυναῖκας μαιεύεσθαι καὶ τῷ τὰς ψυχὰς αὐτῶν  
 τικτούσας ἐπισκοπεῖν ἄλλὰ μὴ τὰ σώματα. μέγιστον  
 δὲ τοῦτ' ἔνι τῇ ἡμετέρᾳ τέχνῃ, βασανίζειν δυνατὸν  
 εἶναι παντὶ τρόπῳ, πότερον εἰδωλον καὶ ψεῦδος ἀπο-  
 τίκτει τοῦ νέου ἡ διάνοια ἢ γόνιμόν τε καὶ ἀληθές.  
 ἐπεὶ τόδε γε καὶ ἐμοὶ ὑπάρχει, ὅπερ ταῖς μαίαις  
 ἀγονός εἴμι σοφίας, καὶ ὅπερ ἡδη πολλοί μοι ὡνεί-  
 δισαν, ὡς τοὺς μὲν ἄλλους ἐρωτῶ, αὐτὸς δὲ οὐδὲν  
 ἀποκρίνομαι περὶ οὐδενὸς διὰ τὸ μηδὲν ἔχειν σοφόν,  
 ἀληθὲς δινειδίζοντι. τὸ δὲ αἴτιον τούτου τόδε· μαιεύ-  
 εσθαί με δὲ θεὸς ἀναγκάζει, γεννᾶν δὲ ἀπεκάλυψεν.  
 εἰμὶ δὴ οὖν αὐτὸς μὲν οὐ πάνυ τι σοφός, οὐδέ τί μοι  
 ἔστιν εὔρημα τοιοῦτο, γεγονὸς τῆς ἐμῆς ψυχῆς  
 ἔκγονον· οἱ δὲ ἐμοὶ ἔντιγιγνόμενοι τὸ μὲν πρῶτον  
 φαίνονται ἔνιοι μὲν καὶ πάνυ ἀμαθεῖς, πάντες δὲ

away<sup>1</sup>. Just as long as the day lasts, so long is the life of roses ; close on their adolescence steal the foot-steps of o'er-taking age. That blossom, which the fulgent dawn-star viewed but newly-born, the same star, when he comes again at eve, beholds a wrinkled crone. Still it is well, doomed though she be to perish after some brief span, if the flower leaves posterity to carry on her prime. Thus, virgin, gather thou roses, while the blossom is yet new, and new its bloom of youth ; and be thou mindful that for thee too in like measure life's prime fleets away.

JOHN ADDINGTON SYMONDS.

## XXII.

The art of midwifery which I practise is like that of the midwives except in two things ; I deliver men instead of women, and the births to which I attend are not of their bodies but of their souls. The chief power which my art gives me is that of finding out by various tests whether the offspring of a young man's mind is a phantasm and delusion or fertile and true. For I am like the midwives in being barren of wisdom, and the reproach often made to me is true, that I put questions to others but have not the wits to give any answers myself. The reason is that God forces me to be a midwife, but will not let me be a parent. And so I am not at all a clever man myself, and there is no clever discovery to which my soul has ever given birth : but when other people come in contact with me, though at first they sometimes seem quite stupid, as our intercourse ad-

<sup>1</sup> *Oculis* goes with *ostentata*.

προϊούσης τῆς ξυνουσίας, οῖσπερ ἀν ὁ θεὸς παρείκη, θαυμαστὸν ὅσον ἐπιδιδόντες, ὡς αὐτοῖς τε καὶ τοῖς ἄλλοις δοκοῦσι· καὶ τοῦτο ἐναργές, ὅτι παρ' ἐμοῦ οὐδὲν πώποτε μαθόντες, ἀλλ' αὐτοὶ παρ' αὐτῶν πολλὰ καὶ καλὰ εὑρόντες τε καὶ κατέχοντες. τῆς μέντοι μαιείας ὁ θεός τε καὶ ἐγὼ αἴτιος. ὥδε δὲ δῆλον· πολλοὶ ἡδη τοῦτο ἀγνοήσαντες καὶ ἑαυτοὺς αἴτιασάμενοι, ἐμοῦ δὲ καταφρονήσαντες, ἢ αὐτοὶ ἢ ὑπ' ἄλλων πεισθέντες, ἀπῆλθον πρωιᾶίτερον τοῦ δέοντος, ἀπελθόντες δὲ τά τε λοιπὰ ἐξήμβλωσαν διὰ πονηρὰν ξυνουσίαν καὶ τὰ ὑπ' ἐμοῦ μαιευθέντα κακῶς τρέφοντες ἀπώλεσαν, ψευδῆ καὶ εἰδωλα περὶ πλείονος ποιησάμενοι τοῦ ἀληθοῦς, τελευτῶντες δ' αὐτοῖς τε καὶ τοῖς ἄλλοις ἔδοξαν ἀμαθεῖς εἶναι. ὅν εἰς γέγονεν Ἀριστείδης ὁ Λυσιμάχου καὶ ἄλλοι πάνυ πολλοί. οἷς, ὅταν πάλιν ἐλθωσιν δεόμενοι τῆς ἐμῆς ξυνουσίας καὶ θαυμαστὰ δρῶντες, ἐνίοις μὲν τὸ γιγνόμενόν μοι δαιμόνιον ἀποκωλύει ξυνεῖναι, ἐνίοις δὲ ἐξ· καὶ πάλιν οὗτοι ἐπιδιδόασι. πάσχουσι δὲ δὴ οἱ ἐμοὶ ξυγγιγνόμενοι καὶ τοῦτο ταύτὸν ταῖς τικτούσαις ὠδίνουσι γὰρ καὶ ἀποπαύειν ἡ ἐμὴ τέχνη δύναται. καὶ οὕτοι μὲν δὴ οὕτως. ἐνίοτε δέ, ὁ Θεαίτητε, οἱ ἀν μοι μὴ δόξωσί πως ἐγκύμονες εἶναι, γνοὺς ὅτι οὐδὲν ἐμοῦ δέονται, πάνυ εὔμενῶς προμνῶμαι, καὶ ξὺν θεῷ εἰπεῖν, πάνυ ἴκανῶς τοπάξω οἷς ἀν ξυγγενόμενοι ὄνταιντο. ὅν πολλοὺς μὲν δὴ ἐξέδωκα Προδίκῳ,

vances and if God approves they always make wonderful progress, both in their own opinion and that of others ; and all this time they have obviously learnt nothing whatever from me ; their fine discoveries and acquirements are all got from themselves. The bringing of them to the birth however is due to God and to me. This is clear from the fact that when, as often happens, they fancy in their ignorance they have done it themselves, and it occurs or is suggested to them to despise me and go away from me before the proper time, the result is that they get into corrupt society and the rest of their offspring miscarry, while those which I had delivered are lost by bad nourishment ; they value phantasms and falsities above the truth, and end by seeming to themselves and everybody else to know nothing at all. This is what has happened to Aristides the son of Lysimachus and many others ; and when they come back, ready to do anything to regain their intercourse with me, the divine sign which I have will not always let me comply ; but sometimes it does, and then their self-improvement begins again. There is also another way in which those who have to do with me are affected like women at child-birth ; they are in pangs and the utmost distress day and night, much more than women ; and these pangs can be awakened or checked by my art. Such is my method with men in this condition ; but when I see that they have no need of me, not being in my opinion pregnant, I am not at all jealous but make matches for them elsewhere ; and if I may say so under God I am able to guess tolerably well who are likely to be the best mates for them. Many of them for instance I have married to Prodicus, and many to other philosophical

πολλοὺς δὲ ἄλλοις σοφοῖς τε καὶ θεσπεσίοις ἀνδράσι. Ταῦτα δή σοι, ὁ ἄριστε, ἔνεκα τοῦδε ἐμήκυνα, ὑποπτεύων σε, ὥσπερ καὶ αὐτὸς οἴει, ὡδίνειν τι κυοῦντα ἔνδον. προσφέρου οὖν πρός με ὡς πρὸς μαίας νιὸν καὶ αὐτὸν μαιευτικόν, καὶ ἡ ἀν ἐρωτῶ, προθυμοῦ ὅπως οὗτος τ' εἴ, οὕτως ἀποκρίνασθαι. καὶ ἐὰν ἄρα σκοπούμενός τι ὅν ἀν λέγης, ἡγήσωμαι εἴδωλον καὶ μὴ ἀληθές, εἴτα ὑπεξαιρώμαι καὶ ἀποβάλλω, μὴ ἀγρίαινε ὥσπερ αἱ πρωτοτόκοι περὶ τὰ παιδία. πολλοὶ γὰρ ἡδη, ὁ θαυμάσιε, πρός με οὕτω διετέθησαν, ὥστε ἀτεχνῶς δάκνειν ἔτοιμοι εἶναι, ἐπειδάν τινα λῆρον αὐτῶν ἀφαιρώμαι, καὶ οὐκ οἴονται εὔνοίᾳ τοῦτο ποιεῖν, πόρρω δύτες τοῦ εἰδέναι ὅτι οὐδεὶς θεὸς δύσνους ἀνθρώποις, οὐδὲ ἐγὼ δυσνοίᾳ τοιοῦτον οὐδὲν δρῶ, ἀλλά μοι ψεῦδός τε ἔνγχωρῆσαι καὶ ἀληθὲς ἀφανίσαι οὐδαμῶς θέμις.

PLATO.

## XXIII.

Τί οὖν τις ἀν εἴποι ταῦτα λέγεις ἡμῖν νῦν; ἵνα γνῶτε ὁ ἀνδρες Ἀθηναῖοι καὶ αἰσθησθε ἀμφότερα, καὶ τὸ προΐεσθαι καθ' ἕκαστον ἀεὶ τι τῶν πραγμάτων ὡς ἀλυσιτελέσ, καὶ τὴν φιλοπραγμοσύνην ἥ χρῆται καὶ συζῆ Φίλιππος, ὑφ' ἡς οὐκ ἔστιν ὅπως ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. εἰ δ' ὁ μὲν ὡς ἀεὶ τι μεῖζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωκὼς ἔσται, ὑμεῖς δὲ ὡς οὐδένος ἀντιληπτέον ἐρρωμένως τῶν πραγμάτων, σκοπεῖσθε εἰς τί ποτ' ἐλπὶς ταῦτα τελευτῆσαι. πρὸς θεῶν, τίς οὕτως εὐήθης

geniuses. I have explained all this at length, my friend, because I suspect that, as you yourself suppose, you are in labour with some thought. You must therefore treat me as the son of a midwife and myself in the profession, and do your very best to answer my questions. And if it chance that on examination anything that you say seems to me a delusion and untrue, and so I take it from you and throw it away, do not be enraged with me, like women with their first child. For I can assure you that I have known many men actually ready to bite me in their passion when I deprive them of some folly ; they cannot believe that I do it for their good, for it does not occur to them that no god bears ill will to men, and neither do I do such things from ill will, but because it is against my conscience to acquiesce in a lie or to make away with the truth.

R. L. NETTLESHIP.

### XXIII.

I may be asked why I choose the present moment for insisting on these considerations : it is that I desire to urge on the attention of my countrymen two things : the profitless character of the policy of continual surrender in detail, and the restlessness habitual and ingrained in the government of Russia : a restlessness which wholly incapacitates her from remaining content with accomplished facts. If the one side makes a principle of a forward policy, while we on the other are averse to all vigorous interference, it is time to reflect what is likely to be the end. Is any man of this audience really, and in the bottom of his heart, so simple as not to know that

ἐστὶν ὑμῶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα, ἀν ἀμελήσωμεν; ἀλλὰ μὴν εἰ τοῦτο γενήσεται, δέδοικα ὡ ἄνδρες Ἀθηναῖοι μὴ τὸν αὐτὸν τρόπον, ὥσπερ οἱ δανειζόμενοι ράδίως ἐπὶ τοῖς μεγάλοις τόκοις μικρὸν εὐπορήσαντες χρόνον ὕστερον καὶ τῶν ἀρχαίων ἀπέστησαν, οὕτω καὶ ήμεῖς ἐπὶ πολλῷ φανῶμεν ἐρρᾳθυμηκότες, καὶ ἀπαντα πρὸς ἡδονὴν ζητοῦντες, πολλὰ καὶ χαλεπὰ ὡν οὐκ ἡβουλόμεθα ὕστερον εἰς ἀνάγκην ἔλθωμεν ποιεῖν, καὶ κινδυνεύσωμεν περὶ τῶν ἐν αὐτῇ τῇ χώρᾳ. Τὸ μὲν οὖν ἐπιτιμᾶν ἵσως φήσαι τις ἀν ράδιον καὶ παντὸς εἶναι, τὸ δ' ὑπὲρ τῶν παρόντων ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου.

DEMOSTHENES.

## XXIV.

Accepisti, quibus rebus adductus quamque rem causamque defenderim, quique meus in re publica sit pro mea parte capessenda status; de quo sic velim statuas, me haec eadem sensurum fuisse, si mihi integra omnia ac libera fuissent: nam neque pugnandum arbitrarer contra tantas opes neque delendum, etiam si id fieri posset, summorum civium principatum nec permanendum in una sententia conversis rebus ac bonorum voluntibus mutatis, sed temporibus adsentiendum. Numquam enim in praestantibus in re publica gubernanda viris laudata est in una sententia perpetua permansio, sed, ut in navigando tempestati obsequi artis est, etiam si portum tenere non queas, cum vero id possis mutata

the war now raging in Asia will spread to Europe if we make no sign? and if it should do so, I am afraid, gentlemen, that we shall find ourselves in the position of people who recklessly borrow at usurious rates and obtain a brief accommodation which subsequently involves their parting from their capital—we shall be found to have paid a large price for our fool's paradise, and as a consequence of always consulting our own pleasure be reduced to the necessity of facing many of the difficulties which we have declined to meet—difficulties which will endanger the prosperity of these islands themselves. But censure, I may be told, is easy, criticism within the powers of every one: it is the indication of the right course under the circumstances that is expected from the political leader.

C. CANNAN.

#### xxiv.

You have now before you my motives, the character of the cause I have been advocating, and my own position such as it is in the political world. On the latter point I would have you understand that my feelings would still be the same, if my choice were untrammelled and free as air. In any case I should have thought it wrong to bring about a conflict with such overwhelming forces against us: wrong to overthrow, even if it were possible, a government composed of the greatest statesmen of our day; wrong to persist in my own outworn policy, after circumstances had changed and the best public opinion had gone round. In any case I should have thought it right to move with the times. The highest authorities in political philosophy have never commended life-long adhesion to the same policy. As in sailing the art is to give way before the storm, even though you may not so win at once to port; yet,

velificatione adsequi, stultum est eum tenere cum periculo cursum, quem ceperis, potius quam eo commutato quo velis tamen pervenire, sic, cum omnibus nobis in administranda re publica propositum esse debeat id, quod a me saepissime dictum est, cum dignitate otium, non idem semper dicere, sed idem semper spectare debemus. Quam ob rem, ut paulo ante posui, si essent omnia mihi solutissima, tamen in re publica non aliis essem atque nunc sum.

CICERO.

## XXV.

*Eἰ δέ τῳ δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι, καὶ μάλα ὀρθῶς δοκεῖ ἀλλ’ ἐὰν λογίζηται τὰ τῇ πόλει μετὰ ταῦτα γενησόμενα, ἀν ταῦτα μὴ ἐθέλη, εὐρήσει λυσιτελοῦν τὸ ἐκόντας ποιεῖν τὰ δέοντα. εἰ μὲν γάρ ἐστί τις ἐγγυητὴς θεῶν (οὐ γὰρ ἀνθρώπων γ’ οὐδεὶς ἀν γένοιτο ἀξιόχρεως τηλικούτου πράγματος) ὡς, ἀν ἀγηθ’ ἡσυχίαν καὶ ἀπαντα πρόησθε, οὐκ ἐπ’ αὐτοὺς ὑμᾶς τελευτῶν ἐκεῖνος ἥξει, αἰσχρὸν μὲν νὴ τὸν Δία καὶ πάντας τοὺς θεοὺς καὶ ἀνάξιον ὑμῶν καὶ τῶν ὑπαρχόντων τῇ πόλει καὶ πεπραγμένων τοῖς προγόνοις, τῆς ἴδιας ἔνεκα ρᾳθυμίας τοὺς ἄλλους πάντας "Ελληνας εἰς δουλείαν προέσθαι, καὶ ἔγωγε αὐτὸς μὲν τεθνάναι μᾶλλον ἀν ἡ ταῦτ' εἰρηκέναι βουλοίμην· οὐ μὴν ἀλλ’ εἴ τις ἄλλος λέγει καὶ ὑμᾶς πείθει, ἔστω,*

if port can be reached by tacking, it is folly to hold on straight in the teeth of the danger, rather than by a slight deviation of course to come safe to the wished for haven in the end. So, in public life, all we who take an active part should look forward, as I have often said, to Rest with Honour as our goal ; and we should ever seek to maintain, not so much perfect consistency of language as perfect consistency of aim. Therefore, as I said before, if my choice were absolutely free, my political conduct would still be precisely the same as it is now.

R. W. RAPER.

### XXV.

Now if any one here thinks that the course I urge on you involves heavy expenditure, manifold suffering, and strenuous exertion, he is perfectly right ; but if he reckons up the consequences to our country that must ensue if we reject that course, he will find that to enter with willing minds on the path of duty is to find the way to profit. If you have a message from heaven—of course you would never accept any human guarantee as security sufficient for a promise so stupendous—assuring you that if you remain inactive, and wholly abandon the national cause, Philip will not at the last assail you, still, I protest before heaven, it is a shameful thing and a blur on the high prestige our country has won and on our forefathers' fame, to abandon to slavery all our Greek brethren because we object to personal effort :—for my own part I would rather be in my grave than stand here having suggested that you could be so mean of soul. However if there are others less sensitive who do suggest this and carry you with them, I waive the question of shame or

μὴ ἀμύνεσθε, ἅπαντα πρόεσθε. εἰ δὲ μηδενὶ τοῦτῳ μηδὲ δοκεῖ, τούναντίον δὲ προϊσμεν ἅπαντες, ὅτι ὅσῳ ἀν πλειόνων ἔάσωμεν ἐκεῖνον γενέσθαι κύριον, τοσούτῳ χαλεπωτέρῳ καὶ ἴσχυροτέρῳ χρησόμεθα ἐχθρῷ, ποῖ ἀναδυόμεθα ἢ τί μέλλομεν; ἢ πότε, ὡς ἀνδρες Ἀθηναῖοι, τὰ δέοντα ποιεῦν ἐθελήσομεν; ὅταν νὴ Δί’ ἀναγκαῖον ἥ. ἀλλ’ ἦν μὲν ἀν τις ἐλευθέρων ἀνθρώπων ἀνάγκην εἴποι, οὐ μόνον ἥδη πάρεστιν ἀλλὰ καὶ πάλαι παρελήλυθε· τὴν δὲ τῶν δούλων ἀπεύχεσθαι δήπου μὴ γενέσθαι δεῖ. διαφέρει δὲ τί; ὅτι ἐστὶν ἐλευθέρῳ μὲν ἀνθρώπῳ μεγίστη ἀνάγκη ἡ ὑπὲρ τῶν γιγνομένων αἰσχύνη, καὶ μείζω ταύτης οὐκ οἶδ’ ἥντιν’ ἀν εἴποιμεν· δούλῳ δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός, ἢ μήτε γένοιτ’ οὔτε λέγειν ἀξιον.

DEMOSTHENES.

## XXVI.

Huius autem otiosae dignitatis haec fundamenta sunt, haec membra, quae tuenda principibus et vel capitibus periculo defendenda sunt, religiones, auspicia, potestates magistratum, senatus auctoritas, leges, mos maiorum, iudicia, iurisdictio, fides, provinciae, socii, imperii laus, res militaris, aerarium. Harum rerum tot atque tantarum esse defensorem et patronum, magni animi est, magni ingenii, magna equae constantiae. Etenim in tanto civium numero magna multitudo est eorum, qui aut propter metum

honour ; consider the stir about national defence a bugbear, and sacred obligations mere sentiment. But if, so far from there being a single adherent to such a theory, we one and all know by experience that the more states we allow Philip to overmaster the more cruel and vigorous a foe we shall find him, what is the end of our hesitation ? what are we waiting for ? when shall we be ready, men of Athens, to do our obvious duty ? ‘When necessity compels us,’ say you ? Nay, necessity, as any one who boasts the name of freeman would use the word, not only has come already, but its hour has long been past : now all that is left for us is to pray that such necessity as appeals to slaves may be averted from us. Does any one ask wherein lies the distinction ? A freeman can feel no greater necessity than his shame when he sees his country acting shamefully ; nor know I where we could find a necessity mightier than this. A slave waits for stripes and personal outrage : God forbid that such a lot, unmeet even to speak of, should some day in very fact be ours.

T. M. BROMLEY.

## XXVI.

These, gentlemen, are the foundations, these the component elements of peace and honour : and these must be cherished and defended by our ministers even at peril of their lives : religion, the church, official authority, the pre-eminence of parliament, law, precedent, trial by jury, the administration of justice, credit, the colonies, our dependencies, imperial prestige, the army, the exchequer. To be the champion and protector of such numerous and important concerns, calls for a high order of courage, parts, persistency. For amid so extended a population there must be a large number who

poenae, peccatorum suorum consci, novos motus conversionesque reipublicae quaerant, aut qui propter insitum quemdam animi furorem discordiis civium ac seditione pascantur, aut qui, propter implicationem rei familiaris, communi incendio malint, quam suo deflagrare. Qui, quum auctores sunt et duces suorum studiorum vitiorumque nacti, in republica fluctus excitantur, ut vigilandum sit iis, qui sibi gubernacula patriae depoposcerunt, entendumque omni scientia ac diligentia, ut, conservatis his, quae ego paullo ante fundamenta ac membra esse dixi, tenere cursum possint et capere otii illum portum et dignitatis. Hanc ego viam, iudices, si aut asperam, aut arduam, aut plenam esse periculorum aut insidiarum negem, mentiar: praesertim quum id non modo intellexerim semper, sed etiam praeter ceteros senserim.

CICERO.

### XXVII.

*Kai ἄμα, εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγάλων τῶν διαφερόντων καθεστώτων, περὶ ὃν οὐκ αἰσθάνεσθαι ἡμῖν γε δοκεῖτε, οὐδ' ἐκλογίσασθαι πώποτε πρὸς οἵους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας ὁ ἀγῶν ἔσται. οἱ μέν γε νεωτεροποιοὶ καὶ ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσται ἔργῳ ὁ ἀν γνῶσιν ὑμεῖς δὲ τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγνῶναι μηδὲν καὶ ἔργῳ οὐδὲ τάναγ-*

are either led by the fear of punishment in their own guilty consciences, to desire revolution and subversion of the state; or who, by some natural frenzy, make their livelihood in sedition and civil strife; or are persuaded by financial embarrassment to prefer to perish in a general rather than in a private conflagration. Whenever these find others to back and guide their passions and vices, waves arise on the sea of politics; and the men who have demanded for themselves the guidance of their country's helm, must be watchful and use every effort of wisdom and diligence that, without the loss of those principles which I just now declared to be the foundation and elements of the fabric, they may hold on their course and make the haven I indicated of Peace and Honour. If, gentlemen, I endeavoured to persuade you that this road was anything but a rough and arduous road, a road beset with dangers and ambuscades, I should be dealing with you falsely; and the more so because I have not only been aware of its dangers throughout my career but have suffered them above my fellows.

H. F. Fox.

### xxvii.

And surely we have a right to find fault with our neighbours, if any one ever had. There are important interests at stake to which, as far as we can see, you are insensible. And you have never considered what manner of men are these Athenians with whom you will have to fight, and how utterly unlike yourselves. They are revolutionary, equally quick in the conception and in the execution of every new plan; while you are conservative —careful only to keep what you have, originating nothing, and not acting even when action is most necessary. They

καὶ ἔξικέσθαι. αὐθις δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταὶ καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες· τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πρᾶξαι, τῆς τε γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέποτε οἴεσθαι ἀπολυθῆσεσθαι. καὶ μὴν καὶ ἀοκνοὶ πρὸς ὑμᾶς μελλητὰς καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους οἴονται γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἀν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἔτοιμα ἀν βλάψαι. κρατοῦντές τε τῶν ἔχθρῶν ἐπὶ πλεῖστον ἔξέρχονται, καὶ νικώμενοι ἐπ' ἐλάχιστον ἀναπίπτουσιν. ἔτι δὲ τοῖς μὲν σώμασιν ἀλλοτριωτάτοις ὑπὲρ τῆς πόλεως χρῶνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐσ τὸ πράσσειν τι ὑπὲρ αὐτῆς. καὶ ἂ μὲν ἀν ἐπινοήσαντες μὴ ἔξέλθωσιν, οἰκεῖα στέρεσθαι ἥγοῦνται, ἀ δ' ἀν ἐπελθόντες κτήσωνται, δλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες. ἦν δ' ἄρα καὶ του πείρᾳ σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν· μόνοι γὰρ ἔχουσί τε ὄμοιώς καὶ ἐλπίζουσιν ἂ ἀν ἐπινοήσωσι, διὰ τὸ ταχεῖαν τὴν ἐπιχείρησιν ποιεῖσθαι ὡν ἀν γνῶσιν. καὶ ταῦτα μετὰ πόνων πάντα καὶ κινδύνων δι' ὅλου τοῦ αἰώνος μοχθοῦσιν, καὶ ἀπολαύοντες ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ ἀεὶ κτᾶσθαι καὶ μήτε ἑορτὴν ἄλλο τι ἥγεισθαι ἢ τὸ τὰ δέοντα πρᾶξαι, ἔνυμφοράν τε οὐχ ἥσσον ἥσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον· ὥστε εἴ τις αὐτοὺς ἔνυελῶν φαίη πεφυκέναι ἐπὶ τῷ μήτε αὐτοὺς ἔχειν ἥσυχίαν μήτε τοὺς ἄλλους ἀνθρώπους ἔᾶν, ὄρθως ἀν εἴποι.

THUCYDIDES.

are bold beyond their strength ; they run risks which prudence would condemn ; and in the midst of misfortune they are full of hope. Whereas it is your nature, though strong, to act feebly ; when your plans are most prudent, to distrust them ; and when calamities come upon you, to think that you will never be delivered from them. They are impetuous, and you are dilatory ; they are always abroad, and you are always at home. For they hope to gain something by leaving their homes ; but you are afraid that any new enterprise may imperil what you have already. When conquerors, they pursue their victory to the utmost ; when defeated, they fall back the least. Their bodies they devote to their country as though they belonged to other men ; their true self is their mind, which is most truly their own when employed in her service. When they do not carry out an intention which they have formed, they seem to have sustained a personal bereavement ; when an enterprise succeeds, they have gained a mere instalment of what is to come ; but if they fail, they at once conceive new hopes and so fill up the void. With them alone to hope is to have, for they lose not a moment in the execution of an idea. This is the life-long task, full of danger and toil, which they are always imposing upon themselves. None enjoy their good things less, because they are always seeking for more. To do their duty is their only holiday, and they deem the quiet of inaction to be as disagreeable as the most tiresome business. If a man should say of them, in a word, that they were born neither to have peace themselves nor to allow peace to other men, he would simply speak the truth. JOWETT.

## XXVIII.

Εὐίππου, ξένε, τᾶσδε χώρας  
 ἵκου τὰ κράτιστα γὰς ἔπαυλα,  
 τὸν ἀργῆτα Κολωνόν, ἐνθ'  
 ἀ λίγεια μινύρεται  
 θαμίζουσα μάλιστ' ἀηδῶν  
 χλωραῖς ὑπὸ βάσσαις,  
 τὸν οἰνῶπ' ἀνέχουσα κισσὸν  
 καὶ τὰν ἀβατον θεοῦ  
 φυλλάδα μυριόκαρπον ἀνήλιον  
 ἀνήνεμόν τε πάντων  
 χειμώνων· ἵν' ὁ βακχιώτας  
 ἀεὶ Διόνυσος ἐμβατεύει  
 θείαις ἀμφιπολῶν τιθήναις.  
 Θάλλει δ' οὐρανίας ὑπ' ἀχνας  
 δι καλλίβοτρυς κατ' ἡμαρ ἀεὶ<sup>1</sup>  
 νάρκισσος, μεγάλαιν θεαῖν  
 ἀρχαῖον στεφάνωμ', ὅ τε  
 χρυσαυγῆς κρόκος· οὐδ' ἀϋπνοι  
 κρῆναι μινύθουσιν  
 Κηφισοῦ νομάδες βέέθρων,  
 ἀλλ' αἰὲν ἐπ' ἡματι  
 ὡκυτόκος πεδίων ἐπινίσσεται  
 ἀκηράτῳ σὺν ὅμβρῳ  
 στερνούχου χθονός· οὐδὲ Μουσᾶν

## XXVIII.

In this knightly land thou'rt come,  
Stranger, to earth's fairest home,  
White Colonus, where the shrill  
Nightingale most oft doth trill

Deep in green glade,

Of the ivy red

And the god's hid grove enamourèd,  
Myriad-fruited,

Where the glow

Of sun comes not,

Nor storm-winds blow.

Where Dionysus ever jocund roveth,  
And round about his goddess-nurses moveth.

Neath dews of heaven from day to day

Blooms the daffodil cluster'd gay,

Mighty goddesses' chaplet old,

And the crocus ray'd with gold ;

And wakeful ever,

Dwindle never

Wandering rills of Cephissus' river ;

Quick growth each day

He brings o'er plains

Of bosom'd earth

With crystal rains.

χοροί νιν ἀπεστύγησαν, οὐδὲ  
 ἀ χρυσάνιος Ἀφροδίτα.  
 ἔστιν δ' οἶν ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω,  
 οὐδ' ἐν τῷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε  
 βλαστὸν  
 φύτευμ' ἀχείρωτον αὐτόποιον,  
 ἐγχέων φόβημα δαιῶν,  
 ὃ τῷδε θάλλει μέγιστα χώρᾳ,  
 γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας.  
 τὸ μέν τις οὗ, νεαρὸς οὔτε γήρα  
 σημαίνων, ἀλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὁρῶν  
 κύκλος  
 λεύσσει νιν Μορίου Διὸς  
 χά γλαυκῶπις Ἀθάνα.  
 ἄλλον δ' αἶνον ἔχω ματροπόλει τῷδε κράτιστον,  
 δῶρον τοῦ μεγάλου δαίμονος, εἰπέν, . . αὔχημα μέ-  
 γιστον,  
 εὔιππον, εὔπωλον, εὐθάλασσον.  
 ὁ παῖ Κρόνου, σὺ γάρ νιν εἰς  
 τόδ' εῖσας αὔχημ', ἀναξ Ποσειδάν,  
 ἵπποισιν τὸν ἀκεστῆρα χαλινὸν  
 πρώταισι ταῖσδε κτίσας ἀγυιαῖς.  
 ἀ δ' εὐήρετμος ἔκπαγλ' ἀλία χερσὶ παραπτομένα πλάτα  
 θρώσκει, τῶν ἑκατομπόδων  
 Νηρήδων ἀκόλουθος.

SOPHOCLES.

Nor have the Muses' choir the land disdainèd,  
Or goddess Aphrodite golden-reinèd.

It hath a treasure told not of the Asian land,  
Nor in great Dorian isle of Pelops ever grown,

Plant unprunèd, plant unsown,

Terror of foeman's brand ;

This is the land where it bloometh free,  
Food of our youth, the grey-leav'd olive tree.

And young or old no captain's arm

Shall ravage or downhew it,

For the sleepless orb of Morian Zeus

And grey-ey'd Athene view it.

High strain yet more, my motherland's chief boast,  
I trace,

Her pride in horse and colt and sea, great deity's gift,  
For, son of Cronos, thou didst lift

My land to this high place,

Royal Poseidon, giving the horse

On these roads first the bit that tam'd his force.

And wing'd with hand the deft-plied oar

Leaps wondrous o'er the sea,

As with a hundred Nereids

It keepeth company.

## XXIX.

Incidunt multae saepe causae, quae conturbent animos utilitatis specie, non, cum hoc deliberatur, relinquendane sit honestas propter utilitatis magnitudinem—nam id quidem inprobum est—sed illud, possitne id, quod utile videatur, fieri non turpiter. Cum Collatino collegae Brutus imperium abrogabat, poterat videri facere id iniuste ; fuerat enim in regibus expellendis socius Bruti consiliorum et adiutor : cum autem consilium hoc principes cepissent, cognationem Superbi nomenque Tarquiniorum et memoriam regni esse tollendam, quod erat utile, patriae consulere, id erat ita honestum, ut etiam ipsi Collatino placere deberet. Itaque utilitas valuit propter honestatem, sine qua ne utilitas quidem esse potuisset. At in eo rege, qui urbem condidit, non item ; species enim utilitatis animum pepulit eius : cui cum visum esset utilius solum quam cum altero regnare, fratrem interemit. Omisit hic et pietatem et humanitatem, ut id, quod utile videbatur neque erat, adsequi posset, et tamen muri causam opposuit, speciem honestatis nec probabilem nec sane idoneam : peccavit igitur, pace vel Quirini vel Romuli dixerim.

CICERO.

## XXIX.

Cases often arise when we are perplexed by the apparent expediency of an action. I do not mean where the question is whether morality ought to be sacrificed because the expediency is so great ; such a sacrifice would of course be wrong ; but where there is a doubt whether an act which seems expedient can be done without a violation of morality. When Brutus deposed his colleague Collatinus from his office as consul, it might perhaps seem that he was acting with injustice : for Collatinus had shared his counsels and assisted him in the expulsion of the royal family. But as the leading men in the state had come to the deliberate conclusion that it was necessary to get rid of the family of Superbus and the very name of Tarquinius and all relics of the monarchy, the policy of expediency, the patriotic policy, was so far identical with morality that it ought to have commanded the assent even of Collatinus himself. Thus in this case, it was morality that gave expediency its validity ; indeed, if the act had not been morally right, neither could it have been expedient. With the King, however, who founded Rome, the case is different. He was influenced by an expediency which was only apparent : for as it seemed to him more expedient to reign alone than to share the throne with another, he killed his brother. He disregarded natural affection and the ties of humanity, in order to secure an object which seemed expedient but was not ; and yet he tried to justify his act by the business about the wall, a mere affectation of morality which was not a plausible and certainly not an adequate excuse. His act therefore I should pronounce a wrong one, if his royal or divine highness will pardon the liberty.

## xxx.

Igitur cupidus Caesarem invadit solvendi suprema militibus ducique, permoto ad miseracionem omni qui aderat exercitu ob propinquos, amicos, denique ob casus bellorum et sortem hominum. Praemisso Caecina, ut occulta saltuum scrutaretur pontesque et aggeres umido paludum et fallacibus campis inponeret, incedunt maestos locos visuque ac memoria deformis. Prima Vari castra lato ambitu et dimensis principiis trium legionum manus ostentabant; dein semiruto vallo, humili fossa accisae iam reliquiae consedisse intellegebantur: medio campi albentia ossa, ut fugerant, ut restiterant, disiecta vel aggerata. Adiacebant fragmina telorum equorumque artus, simul truncis arborum antefixa ora. Lucis propinquis barbarae aerae, apud quas tribunos ac primorum ordinum centuriones mactaverant. Et cladis eius superstites, pugnam aut vincula elapsi, referebant hic cecidisse legatos, illic raptas aquilas; primum ubi vulnus Varo adactum, ubi infelici dextera et suo ictu mortem invenerit; quo tribunali contionatus Arminius, quot patibula captivis, quae scrobes, utque signis et aquilis per superbiam inluserit.

Igitur Romanus qui aderat exercitus sextum post cladis annum trium legionum ossa, nullo noscente ali-

## XXX.

The opportunity aroused in Caesar a desire to pay the last rites to the chieftain and his soldiers, and the sympathies of all the troops were touched by the thought of kindred and friends, of the chances of war and the fortunes of men. Caecina was sent in advance to explore the recesses of the woods and to throw bridges and causeways over the watery swamps and treacherous ground ; and now they enter on the dreary region which sight and recollection filled with images of horror. The first camp of Varus, with its wide circuit and the regular lines of its main road, bore witness to the handiwork of three legions, the other with rampart half-crumbled and shallow ditch showed where the shattered remnants of the force had rested. In the midst of the plain lay the bleaching bones, scattered or heaped together, according as some had fled and some had stood their ground. All around were broken arms and bones of horses, and skulls were seen nailed on the trunks of the trees. In the groves hard by stood the barbaric altars, at which they had butchered the tribunes and chief centurions. And the survivors of that fatal day, the remnant escaped from the fight or from their bonds, told the tale, how here the legates fell, there the enemy laid hold on the eagles, where the steel first pierced the body of Varus, or where with desperate stroke his own hand dealt him his death. They show the platform whence Arminius stood to address his countrymen, they count up the gibbets and torture-trenches prepared for the captives, and tell how the standards and the eagles were a laughing-stock for the insolent foe.

Thus then the Roman army there present in the sixth year after the disaster buried the bones of the three

enas reliquias an suorum humo tegeret, omnes ut coniunctos, ut consanguineos, aucta in hostem ira, maesti simul et infensi condebant. Primum extruendo tumulo caespitem Caesar posuit, gratissimo munere in defunctos et praesentibus doloris socius. Quod Tiberio haud probatum, seu cuncta Germanici in deterius trahenti, sive exercitum imagine caesorum insepultorumque tardatum ad proelia et formidolosiorum hostium credebat; neque imperatorem auguratu et vetustissimis caerimoniis praeditum adtrectare feralia debuisse.'

TACITUS.

**XXXI.**

Τὸ δὲ πρέπον καὶ τὸ μὴ πρέπον ταῖς ἡλικίαις οὐ χαλεπὸν διορίσαι, καὶ λῦσαι πρὸς τὸν φάσκοντας βάναυσον εἶναι τὴν ἐπιμέλειαν. Πρῶτον μὲν γάρ, ἐπεὶ τοῦ κρίνειν χάριν μετέχειν δεῖ τῶν ἔργων, διὰ τοῦτο χρὴ νέους μὲν ὅντας χρῆσθαι τοῖς ἔργοις, πρεσβυτέρους δὲ γινομένους τῶν μὲν ἔργων ἀφεῖσθαι, δύνασθαι δὲ τὰ καλὰ κρίνειν καὶ χαίρειν ὄρθως διὰ τὴν μάθησιν τὴν γενομένην ἐν τῇ νεότητι. Περὶ δὲ τῆς ἐπιτιμήσεως ἡν τινες ἐπιτιμῶσιν ὡς ποιούσης τῆς μουσικῆς βαναύσους, οὐ χαλεπὸν λῦσαι σκεψαμένους μέχρι τε πόσου τῶν ἔργων κοινωνητέον τοῖς πρὸς ἀρετὴν παιδευομένοις πολιτικήν, καὶ ποίων μελῶν

legions: no man knew whether the remains which he committed to the earth were those of a brother or of a stranger; in sadness and in wrath they buried them, all as friends, all as kinsmen, all as crying out for vengeance. In raising the mound over them Caesar himself laid the first sod, a graceful tribute to the dead, and a pledge of sympathy with the grief of the living. For this he had no thanks from Tiberius, whether it were that whatever Germanicus might do he took it ill, or whether he really thought that the army with the spectacle before them of so many comrades slain and unburied would be less keen for battle and more in dread of the enemy, and further that a commander vested with the time-honoured sanctity of the augurate ought not to have set his hand to the ritual of the dead.

J. L. S. DAVIDSON.

### XXXI.

The question what is or is not suitable for different ages may be easily answered; nor is there any difficulty in meeting the objection of those who say that the study of music is vulgar. We reply (1) in the first place, that they who are to be judges must also be performers, and that they should begin to practise early, although when they are older they may be spared the execution; they must have learned to appreciate what is good and to delight in it, thanks to the knowledge which they acquired in their youth. As to (2) the vulgarizing effect which music is supposed to exercise, this is a question [of degree], which we shall have no difficulty in determining when we have considered to what extent freemen who are being trained to political virtue should pursue the art, what melodies and what rhythms they should be

καὶ ποίων ρύθμῶν κοινωνητέον, ἔτι δὲ ἐν ποίοις ὄργανοις τὴν μάθησιν ποιητέον· καὶ γὰρ τοῦτο διαφέρειν εἰκός. Ἐν τούτοις γὰρ ἡ λύσις ἐστὶ τῆς ἐπιτιμήσεως· οὐθὲν γὰρ κωλύει τρόπους τινὰς τῆς μουσικῆς ἀπεργάζεσθαι τὸ λεχθέν. Φανερὸν τοίνυν ὅτι δεῖ τὴν μάθησιν αὐτῆς μήτε ἐμποδίζειν πρὸς τὰς ὕστερον πράξεις, μήτε τὸ σῶμα ποιεῖν βάναυσον καὶ ἄχρηστον πρὸς τὰς πολεμικὰς καὶ πολιτικὰς ἀσκήσεις, πρὸς μὲν τὰς χρήσεις ἥδη, πρὸς δὲ τὰς μαθήσεις ὕστερον.

ARISTOTLE.

XXXII.

Quae ante conditam condendamve urbem poeticis magis decora fabulis quam incorruptis rerum gestarum monumentis traduntur, ea nec affirmare nec refellere in animo est; datur haec venia antiquitati, ut miscendo humana divinis primordia urbium augustiora faciat; et si cui populo licere oportet consecrare origines suas et ad deos referre auctores, ea belli gloria est populo Romano, ut, quum suum conditorisque sui parentem Martem potissimum ferat, tam et hoc gentes humanae patiantur aequo animo, quam imperium patiuntur. Sed haec et his similia utcunque animadversa aut existimata erunt, haud in magno equidem ponam discrimine; ad illa mihi pro se quisque acriter intendat animum, quae vita, qui mores fuerint, per quos viros quibusque artibus domi militiaeque et partum et auctum imperium sit; labente deinde paulatim disciplina velut desidentes primo mores sequatur animo, deinde ut magis magisque lapsi

allowed to use, and what instruments should be employed in teaching them to play, for even the instrument makes a difference. The answer to the objection turns upon these distinctions ; for it is quite possible that certain methods of teaching and learning music do really have a degrading effect. It is evident then that the learning of music ought not to impede the business of riper years, or to degrade the body or render it unfit for civil or military duties, whether for the early practice or the latest study of them.

JOWETT.

## xxxii.

The History of Rome previous to the completion or commencement of the city possesses, as we have received it, the attraction of a poet's romance rather than the stern fidelity of a recorded fact. But it is not my intention to maintain or dispute its accuracy. It is venial for the cities of antiquity to dignify their origin by blending it with a divine source, and if any people should be privileged to throw a halo round its birth and trace it to the gods, it is the Roman people who claim Mars and none other as the sire of their founder and their race, while the world, recognising their martial glory, accepts their pretensions as cheerfully as it accepts their rule. But such considerations, however they may be regarded or estimated, I shall hold of small account. I would rather invite the earnest attention of every reader to the life and manners of the past : what were the men and what the arts of peace and war by which our empire was won and grew. Then, as the old spirit slowly decays, I would have him follow in thought the first stages of the moral decline, the increasing degeneration of society and the commencement of that headlong career on the downward path which brings

sint, tum ire coeperint praecipites, donec ad haec tempora, quibus nec vitia nostra nec remedia pati possumus, perventum est. Hoc illud est praecipue in cognitione rerum salubre ac frugiferum, omnis te exempli documenta in illustri posita monumento intueri; inde tibi tuaeque rei publicae, quod imitere, capias, inde, foedum inceptu, foedum exitu, quod vites. Ceterum aut me amor negotii suscepti fallit, aut nulla unquam res publica nec maior nec sanctior nec bonis exemplis ditior fuit, nec in quam civitatem tam serae avaritia luxuriaque immigraverint, nec ubi tantus ac tam diu paupertati ac parsimoniae honos fuerit; adeo, quanto rerum minus, tanto minus cupiditatis erat; nuper divitiae avaritiam et abundantes voluptates desiderium per luxum atque libidinem pereundi perdendique omnia invexere. Sed querelae, ne tum quidem gratae futurae, quum forsitan necessariae erunt, ab initio certe tantae ordiendae rei absint; cum bonis potius ominibus votisque et precationibus deorum dearumque, si, ut poetis, nobis quoque mos esset, libentius inciperemus, ut orsis tantum operis successus prosperos darent.

LIVV.

us to the present age, when our vices and their remedies are equally intolerable. In the study of history nothing can be more useful or suggestive than to keep before our eyes, enshrined in a distinguished record, patterns of every type to supply public and private life with models to imitate, or examples to avoid in whatever was base from beginning to end. But the fact is, unless I am blinded by partiality for my subject, that no country in the world has been more powerful, more moral, or richer in examples of goodness. Into no country have Avarice and Luxury entered so late: in no country have Poverty and Thrift been honoured so highly and so long; the less wealth there was, the less did men desire it. It is only lately that riches and excessive pleasures have brought avarice in their train, and the craving to waste all things and be wasted in extravagance and vice. But let us banish all repinings, at any rate from the opening chapters of our great work. They will be unwelcome even when they are, perhaps, inevitable. Rather should we choose, were it the historian's custom as it is the poet's, to set out with promise of good and vows and prayers to all the powers of heaven, to grant us a fair issue to so arduous an undertaking.

H. F. FOX.



II.

*LATIN PASSAGES.*



## I.

## INVESTIGATION INTO THE BACCHANALIA.

Satis de Aebutio exploratum ratus consul non vanum auctorem esse, dimissa Aebutia socrum rogat, ut Hispanam indidem ex Aventino libertinam, non ignotam viciniae, arcesseret ad sese: eam quoque esse quae percunctari vellet. Ad cuius nuntium perturbata Hispana, quod ad tam nobilem et gravem feminam ignara causae arcesseretur, postquam lictores in vestibulo turbamque consulairem et consulem ipsum conspexit, prope exanimata est. In interiorem partem aedium abductam socrum adhibita consul, si vera dicere inducere in animum posset, negat perturbari debere: fidem vel a Sulpicia, tali femina, vel ab se acciperet; expromeret sibi, quae in luco Stimulae Bacchanalibus in sacro nocturno solerent fieri. Hoc ubi audivit, tantus pavor tremorque omnium membrorum mulierem cepit, ut diu hiscere non posset: tandem confirmata puellam admodum se ancillam initiatam cum domina ait: aliquot annis, ex quo manus missa sit, nihil quid ibi fiat scire. Iam id ipsum consul laudare, quum initiatam se non infitiaretur; sed et cetera eadem fide expromeret. Neganti ultra quicquam scire, non eandem dicere, si coarguatur ab alio, ac per se fatenti veniam aut gratiam fore: eum sibi omnia exposuisse qui ab illa audisset.

## II.

THE DECISIONS OF INFORMAL ASSEMBLIES ARE  
VALUELESS.

Sic adulescens ingenii plenus locupletis metu, tenues praemio, stultos errore permovit; sic sunt expressa ista praeclarata, quae recitantur, psephismata, non sententiis, neque auctoritatibus declarata, non iureurando constricta, sed porrigenda manu profundendoque clamore multitudinis concitatae. O morem praeclarum disciplinamque, quam a maioribus accepimus, si quidem teneremus! sed nescio quo pacto iam de manibus elabitur. Nullam enim illi nostri sapientissimi et sanctissimi viri vim contionis esse voluerunt: quae scisceret plebes aut quae populus iuberet, summota concione, distributis partibus, tributim et centuriatim descriptis ordinibus, classibus, aetatibus, auditis auctoribus, re multos dies promulgata et cognita, iuberi veterique voluerunt. Graecorum autem totae respublicae sedentis concionis temeritate administrantur: itaque, ut hanc Graeciam, quae iamdiu suis consiliis perculsa et afflita est, omittam, illa vetus, quae quondam opibus, imperio, gloria floruit, hoc uno malo concidit, libertate immoderata ac licentia contionum. Quum in theatro imperiti homines, rerum omnium rudes ignarique, considerant: tum bella inutilia suscipiebant, tum seditiosos homines reipublicae praeficiebant, tum optime meritos cives e civitate eiiciebant.

CICERO.

## III.

THE CURIOUS IMPERTINENT,  
OR, THE CLIENT IN SPITE OF HIMSELF.

Strenuus et fortis causisque Philippus agendis  
Clarus ab officiis octavam circiter horam

Dum redit atque Foro nimium distare Carinas  
 Iam grandis natu queritur, conspexit, ut aiunt,  
 Adrasum quendam vacua tonsoris in umbra  
 Cultello proprios purgantem leniter unguis.  
 ‘Demetri,’—puer hic non laeve iussa Philippi  
 Accipiebat—‘abi, quaere et refer, unde domo, quis,  
 Cuius fortunae, quo sit patre quove patrono.’  
 It, redit et narrat, Vulteum nomine Menam,  
 Praeconem, tenui censu, sine crimine, notum,  
 Et properare loco et cessare et quaerere et uti  
 Gaudentem parvisque sodalibus et lare certo  
 Et ludis et post decisa negotia Campo.  
 ‘Scitari libet ex ipso, quodcunque refers; dic  
 Ad coenam veniat.’ Non sane credere Mena,  
 Mirari secum tacitus. Quid multa? ‘Benigne,’  
 Respondet. ‘Neget ille mihi?’ ‘Negat improbus  
 et te

Negligit aut horret.’ Vulteum mane Philippus  
 Vilia vendentem tunicato scruta popello  
 Occupat et salvere iubet prior. Ille Philippo  
 Excusare laborem et mercenaria vincla,  
 Quod non mane domum venisset, denique, quod non  
 Providisset eum. ‘Sic ignovisse putato  
 Me tibi, si coenas hodie mecum.’ ‘Ut libet.’ ‘Ergo  
 Post nonam venies; nunc i, rem strenuus auge.’

HORACE.

## IV.

## ‘MY NATIVE LAND, GOOD-NIGHT.’

Nunc agite, o socii, propellite in aequora nave,  
 Remorumque pares ducite sorte vices;  
 Iungiteque extremo felicia linteal malo:  
 Iam liquidum nautis aura secundat iter.

Romanae turres, et vos valeatis, amici,  
 Qualiscunque mihi tuque puella vale.  
 Ergo ego nunc rudit Hadriaci vehar aequoris hospes,  
 Cogar et undisonos nunc prece adire deos.  
 Deinde per Ionum vectus quum fessa Lechaeo  
 Sedarit placida vela phaselus aqua :  
 Quod superest, sufferte pedes, properate laborem,  
 Isthmos qua terris arcet utrumque mare.  
 Inde ubi Piraei capient me litora portus,  
 Scandam ego Theseae brachia longa viae.  
 Illic aut studiis animum emendare Platonis  
 Incipiam, aut hortis, docte Epicure, tuis :  
 Persequar aut studium linguae, Demosthenis arma,  
 Librorumque tuos, docte Menandre, sales.  
 Aut certe tabulae capient mea lumina pictae,  
 Sive ebore exactae, seu magis aere, manus.

PROPERTIUS.

V.

THE OLD PHILOSOPHERS.

Quid enim ab antiquis ex eo genere quod ad disserendum valet praetermissum est? qui et definierunt plurima, et definiendi artes reliquerunt; quodque est definitioni adiunctum, ut res in partes dividatur, id et fit ab illis et quemadmodum fieri oporteat traditur. Item de contrariis; a quibus ad genera formasque generum devenerunt. Iam argumenti ratione conclusi caput esse faciunt ea quae perspicua dicunt; deinde ordinem sequuntur; tum quid verum sit in singulis extrema conclusio est. Quanta autem ab illis varietas argumentorum ratione concludentium, eorumque cum captiosis interrogantibus dissimilitudo. Quid, quod pluribus locis quasi denuntiant ut neque sensum fidem sine ratione, nec

rationis sine sensibus exquiramus, atque eorum alterum ab altero separemus? Quid? ea quae dialectici nunc tradunt et docent, nonne ab illis instituta sunt et inventa? De quibus etsi a Chrysippo maxime est elaboratum, tamen a Zenone multo minus quam ab antiquis. Ab hoc autem quaedam non melius quam veteres, quaedam omnino relictæ. Quumque duæ sint artes quibus perfecte ratio et oratio complentur, una inveniendi, altera disserendi; hanc posteriorem et Stoici et Peripatetici, priorem autem illi egregie tradiderunt; hi omnino ne attigerunt quidem. Nam e quibus locis quasi thesauris argumenta depromerentur vestri ne suspicati quidem sunt; superiores autem artificio et via tradiderunt. Quae quidem res efficit ne necesse sit iisdem de rebus semper quasi dictata decantare, neque a commentariolis suis discedere. Nam qui sciet ubi quidque positum sit, quaque eo veniat, is etiam si quid obrutum erit poterit eruere, semperque esse in disputando suus.

CICERO.

## VI.

‘IS IT SO SMALL A THING TO HAVE ENJOYED THE SUN?’

Denique si vocem rerum natura repente  
 Mittat et hoc alicui nostrum sic increpet ipsa:  
 ‘Quid tibi tanto operest, mortalis, quod nimis aegris  
 Luctibus indulges? quid mortem congemis ac fles?  
 Nam gratis anteacta fuit tibi vita priorque  
 Et non omnia pertusum congesta quasi in vas  
 Commoda perfluxere atque ingrata interiere:  
 Cur non ut plenus vitae conviva recedis  
 Aequo animoque capis securam, stulte, quietem?  
 Sin ea quae fructus cumque es periere profusa  
 Vitaque in offensust, cur amplius addere quaeris,

Rursum quod pereat male et ingratum occidat omne,  
 Non potius vitae finem facis atque laboris?  
 Nam tibi praeterea quod machiner inveniamque,  
 Quod placeat, nil est: eadem sunt omnia semper.  
 Si tibi non annis corpus iam marcat et artus  
 Confecti languent, eadem tamen omnia restant,  
 Omnia si pergas vivendo vincere saecla,  
 Atque etiam potius, si numquam sis moriturus,  
 Quid respondemus, nisi iustum intendere litem  
 Naturam et veram verbis exponere causam?  
 Grandior hic vero si iam seniorque queratur  
 Atque obitum lamentetur miser amplius aequo,  
 Non merito inclamat magis et voce increpet acri?  
 'Aufer abhinc lacrimas, balatro, et compesce querellas.  
 Omnia perfunctus vitai praemia marces.  
 Sed quia semper aves quod abest, praesentia temnis,  
 Imperfcta tibi elapsast ingrataque vita  
 Et nec opinanti mors ad caput adstitit ante  
 Quam satur ac plenus possis discedere rerum.  
 Nunc aliena tua tamen aetate omnia mitte  
 Aequo animoque agedum humanis concede: nesciesset.'

LUCRETIUS.

## VII.

## TIBERIUS AND THRASYLLUS.

Quotiens super tali negotio consultaret, edita domus  
 parte ac liberti unius conscientia utebatur. Is litterarum  
 ignarus, corpore valido, per avia ac derupta (nam saxis  
 domus imminet), praeibat eum, cuius artem experiri  
 Tiberius statuisset; et regredientem, si vanitatis aut  
 fraudum suspicio incesserat, in subiectum mare prae-  
 cipitabat, ne index arcani existeret. Igitur Thrasyllus  
 isdem rupibus inductus postquam percunctantem com-

moverat, imperium ipsi et futura sollerter patefaciens, interrogatur an suam quoque genitalem horam compresisset; quem tum annum, qualem diem haberet. Ille positus siderum ac spatia dimensus, haerere primo, dein pavescere: et quantum introspicaret, magis ac magis trepidus admirationis et metus, postremo exclamat ambiguum sibi ac prope ultimum discrimen instare. Tum complexus eum Tiberius praescium periculorum et incolumem fore gratatur; quaeque dixerat, oraci vice accipiens, inter intimos amicorum tenet.

Sed mihi haec ac talia audienti in incerto iudicium est, fatone res mortalium et necessitate immutabili an forte volvantur. Quippe sapientissimos veterum, quique sectam eorum aemulantur, diversos reperies, ac multis insitam opinionem non initia nostri, non finem, non denique homines dis curae; ideo creberime tristia in bonos, laeta apud deteriores esse. Contra alii fatum quidem congruere rebus putant, sed non e vagis stellis, verum apud principia et nexus naturalium causarum; ac tamen electionem vitae nobis relinquunt, quam ubi elegeris, certum imminentium ordinem. Neque mala vel bona quae vulgus putet: multos qui conflictari adversis videantur, beatos, at plerosque quanquam magnas per opes miserrimos, si illi gravem fortunam constanter tolerent, hi prospera inconsulte utantur. Ceterum plurimis mortalium non eximitur, quin primo cuiusque ortu ventura destinentur; sed quaedam secus, quam dicta sint, cadere, fallaciis ignara dicentium: ita corrumpi fidem artis, cuius clara documenta et antiqua aetas et nostra tulerit.

TACITUS.

## VIII.

## THE GOOD JURYMAN.

Est enim sapientis iudicis cogitare tantum sibi a populo Romano esse permisum quantum commissum sit et creditum, et non solum sibi potestatem datam, verum etiam fidem habitam esse meminisse: posse quem oderit absolvere, quem non oderit condemnare, et semper non quid ipse velit, sed quid lex et religio cogat cogitare: animadvertere qua lege reus citetur, de quo reo cognoscatur, quae res in quaestione versetur. Cum haec sunt videnda, tum vero illud est hominis magni, iudices, atque sapientis, cum illam iudicandi causa tabulam sumpserit, non se reputare solum esse neque sibi quodcunque concupierit licere, sed habere in consilio legem religionem aequitatem fidem: libidinem autem odium invidiam metum cupiditatesque omnes amovere maximique aestimare conscientiam mentis suae, quam ab dis immortalibus accepimus, quae a nobis divelli non potest: quae si optimorum consiliorum atque factorum testis in omni vita nobis erit, sine ullo metu et summa cum honestate vivemus. Haec si T. Accius aut cognovisset aut cogitasset, profecto ne conatus quidem esset dicere id quod multis verbis egit, iudicem, quod ei videtur, statuere et non devinctum legibus esse oportere. Quibus de rebus mihi pro Cluenti voluntate nimium, pro rei dignitate parum, pro vestra prudentia satis dixisse videor.

CICERO.

## IX.

## TERMINUS.

Termine, sive lapis, sive es defossus in agro  
Stipes ab antiquis, sic quoque numen habes.

Te duo diversa domini pro parte coronant;  
 Binaque sorta tibi, binaque liba ferunt.  
 Ara fit; huc ignem curto fert rustica testu  
 Sumtum de tepidis ipsa colona foci.  
 Ligna senex minuit, concisaque construit alte:  
 Et solida ramos figere pugnat humo.  
 Dum sicco primas irritat cortice flamas,  
 Stat puer, et manibus lata canistra tenet.  
 Inde, ubi ter fruges medios immisit in ignes,  
 Porrigit incisos filia parva favos.  
 Vina tenent alii: libantur singula flammis  
 Spectant, et linguis candida turba favent.  
 Spargitur et caesa communis Terminus agna;  
 Nec queritur, lactens cum sibi porca datur.  
 Conveniunt, celebrantque dapes vicinia simplex,  
 Et cantant laudes, Termine sancte, tuas.  
 Tu populos, urbesque, et regna ingentia finis:  
 Omnis erit sine te litigiosus ager.  
 Nulla tibi ambitio est: nullo corrumperis auro.  
 Legitima servas credita rura fide.  
 Si tu signasses olim Thyreatida terram,  
 Corpora non leto missa trecenta forent.

OVID.

## X.

## CICERO TO CURIO.

Ego omnia mea studia, omnem operam, curam, industriam, cogitationem, mentem denique omnem in Milonis consulatu fixi; statuque in eo me non officii solum fructum, sed etiam pietatis laudem debere quaerere; neque vero cuiquam salutem ac fortunas suas tantae curae fuisse umquam puto, quantae mihi est honos eius, in quo omnia mea posita esse decrevi: huic te unum tanto adiumento esse, si volueris, posse intellego,

ut nihil sit praeterea nobis requirendum. Habemus haec omnia: bonorum studium conciliatum ex tribunatu propter nostram, ut spero te intellegere, causam, vulgi ac multitudinis propter magnificentiam munierum liberalitatemque naturae, iuuentutis et gratiosorum in suffragiis studia propter ipsius excellentem in eo genere vel gratiam vel diligentiam, nostram suffragationem, si minus potentem, at probatam tamen et iustum et debitam et propterea fortasse etiam gratiosam; dux nobis et auctor opus est et eorum ventorum, quos proposui, moderator quidam et quasi gubernator, qui si ex omnibus unus optandus esset, quem tecum conferre possemus, non haberemus. Quam ob rem, si me memorem, si gratum, si bonum virum vel ex hoc ipso, quod tam vehementer de Milone labore, existimare potes, si dignum denique tuis beneficiis iudicas, hoc a te peto, ut subvenias huic meae sollicitudini et huic meae laudi vel, ut verius dicam, prope saluti tuum studium dices. De ipso T. Annio tantum tibi policeor, te maioris animi, gravitatis, constantiae benevolentiaeque erga te, si complecti hominem volueris, habiturum esse neminem; mihi vero tantum decoris, tantum dignitatis adiunxeris, ut eundem te facile agnoscam fuisse in laude mea, qui fueris in salute. Ego ni te videre scirem, cum ad te haec scribebam, quantum officii sustinerem, quanto opere mihi esset in hac petitione Milonis omni modo contentione, sed etiam dimicacione elaborandum, plura scribebam: nunc tibi omnem rem atque causam meque totum commendo atque trado.

CICERO.

## XI.

## THE CRIMINAL CAREER OF VERRES.

Quibus ego rebus quid iste speret et quo animum intendat facile perspicio; quam ob rem vero se confidat

aliquid proficere posse hoc praetore et hoc consilio intellegere non possum. Unum illud intellego, quod populus Romanus in reiectione iudicu[m] iudicavit, ea spe istum fuisse praeditum, ut omnem rationem salutis in pecunia poneret; hoc erepto praesidio, ut nullam sibi rem adiumento fore arbitraretur. Etenim quod est ingenium tantum, quae tanta facultas dicendi aut copia, quae istius vitam tot vitiis flagitiisque convictam, iam pridem omnium voluntate iudicioque damnatam, aliqua ex parte possit defendere? Cuius ut adulescentiae maculas ignominiasque praeteream, quaestura primus gradus honoris quid aliud habet in se nisi Cn. Carbonem spoliatum a quaestore suo pecunia publica, nudatum et proditum consulem, desertum exercitum, relictam provinciam, sortis necessitudinem religionemque violatam? cuius legatio exitium fuit Asiae totius et Pamphyliae; quibus in provinciis multas domos, plurimas urbis, omnia fana depopulatus est, tum, cum in Cn. Dolabellam suum scelus illud pristinum renovavit et instauravit quaestorium; cum eum, cui et legatus et pro quaestore fuisse, et in invidiam suis maleficiis adduxit et in ipsis periculis non solum deseruit, sed etiam oppugnavit ac prodidit; cuius praetura urbana aedium sacrarum fuit publicorumque operum depopulatio, simul in iure dicundo bonorum possessionumque contra omnium instituta addictio et condonatio. Iam vero omnium vitorum suorum plurima et maxima constituit monumenta et indicia in provincia Sicilia, quam iste per triennium ita vexavit ac perdidit, ut ea restitui in antiquum statum nullo modo possit, vix autem per multos annos innocentisque praetores aliqua ex parte recreari aliquando posse videatur.

CICERO.

## XII.

'HE LEFT A NAME AT WHICH THE WORLD GROWS PALE,  
TO POINT A MORAL OR ADORN A TALE.'

Bellorum exuviae, truncis adfixa tropaeis  
Lorica et fracta de casside buccula pendens  
Et curtum temone iugum victaeque triremis  
Aplustre et summo tristis captivos in arcu  
Humanis maiora bonis creduntur. Ad hoc se  
Romanus Graiusque et barbarus induperator  
Erexit: causas discriminis atque laboris  
Inde habuit. Tanto maior famae sitis est, quam  
Virtutis; quis enim virtutem amplectitur ipsam,  
Praemia si tollas? patriam tamen obruit olim  
Gloria paucorum et laudis titulique cupido  
Haesuri saxis cinerum custodibus, ad quae  
Discutienda valent sterilis mala robora fici,  
Quandoquidem data sunt ipsis quoque fata sepulchris.  
Expende Hannibalem, quot libras in duce summo  
Invenies? hic est, quem non capit Africa Mauro  
Percussa Oceano Niloque admota tepenti,  
Rursus ad Aethiopum populos altosque elephantes.  
Additur imperiis Hispania, Pyrenaeum  
Transilit. Opposuit natura Alpemque nivemque,  
Diducit scopulos et montem rumpit aceto.  
Iam tenet Italiam, tamen ultra pergere tendit.  
'Actum,' inquit, 'nihil est, nisi Poeno milite portas  
Frangimus et media vexillum pono Subura.'

O qualis facies et quali digna tabella,  
Cum Gaetula ducem portaret belua luscum!  
Exitus ergo quis est? o gloria! vincitur idem  
Nempe et in exilium praeceps fugit atque ibi magnus  
Mirandusque cliens sedet ad praetoria regis,  
Donec Bithyno libeat vigilare tyranno.

Finem animae, quae res humanas miscuit olim,  
 Non gladii, non saxa dabunt nec tela, sed ille  
 Cannarum vindex et tanti sanguinis ulti  
 Anulus. I demens et saevas curre per Alpes,  
 Ut pueris placeas et declamatio fias !

JUVENAL.

## XIII.

DECREES OF GREEK ASSEMBLIES INADMISSIBLE AS  
EVIDENCE.

Quod si haec Athenis tum, cum illae non solum in Graecia, sed prope cunctis gentibus enitebant, accidere sunt solita, quam moderationem putatis in Phrygia aut in Mysia contionum fuisse ? Nostras contiones illarum nationum homines plerumque perturbant. Quid, cum soli sunt ipsi, tandem fieri putatis ? Caesus est virginis Cymaeus ille Athenagoras, qui in fame frumentum exportare erat ausus : data contio Laelio est ; processit ille, et Graecus apud Graecos non de culpa sua dixit, sed de poena quesitus est : porrexerunt manus ; psephisma natum est. Hoc testimonium est ? nuper epulati paulo atque omni largitione saturati Pergameni, quod Mithridates, qui multitudinem illam non auctoritate sua, sed sagina tenebat, se velle dixit, id sutores id zonarii conclamarunt. Hoc testimonium est civitatis ? Ego testis a Sicilia publice deduxi ; verum erant ea testimonia non concitatae contionis, sed iurati senatus. Qua re iam non est mihi contentio cum teste ; vobis videndum est sintne haec testimonia putanda. Adulescens bonus, honesto loco natus, disertus, cum maximo ornatissimoque comitatu venit in oppidum Graecorum ; postulat contionem ; locupletes homines et gravis, ne sibi adversentur, testimoniis denuntiatione deterret ; egentis et levis spe legationis et viatico publico, privata etiam benignitate prolectat. Opifices et

tabernarios atque illam omnem faecem civitatum, quid est negotii concitare, in eum praesertim, qui nuper summo cum imperio fuerit, summo autem in amore esse, propter nomen ipsum imperii non potuerit? Mirandum vero est homines eos, quibus odio sunt nostrae secures, nomen acerbitali, scriptura, decumae, portorum morti, libenter abripere facultatem laedendi quaecumque detur!

CICERO.

## XIV.

‘THERE WAS WAR IN HEAVEN.’

Aenean hominum quisquam divumque subegit  
 Bella sequi aut hostem regi se inferre Latino?  
 Italiam fatis petiti auctoribus; esto:  
 Cassandrae impulsus furiis. Num linquere castra  
 Hortati sumus aut vitam committere ventis?  
 Num puer summam belli, num credere muros?  
 Tyrrhenamve fidem aut gentes agitare quietas?  
 Quis deus in fraudem, quae dura potentia nostri  
 Egit? ubi hic Iuno, demissave nubibus Iris?  
 Indignum est, Italos Troiam circumdare flammis  
 Nascentem et patria Turnum consistere terra,  
 Cui Pilumnus avus, cui diva Venilia mater:  
 Quid, face Troianos atra vim ferre Latinis?  
 Arva aliena iugo premere, atque avertere praedas?  
 Quid, soceros legere et gremiis abducere pactas?  
 Pacem orare manu, praefigere pupibus arma?  
 Tu potes Aenean manibus subducere Graium,  
 Proque viro nebulam et ventos obtendere inanes;  
 Et potes in totidem classem convertere Nymphas:  
 Nos aliquid Rutulos contra iuvisse nefandum est?  
 Aeneas ignarus abest; ignarus et absit.  
 Est Paphus Idaliumque tibi, sunt alta Cythera,

Quid gravidam bellis urbem et corda aspera tentas?  
 Nosne tibi fluxas Phrygiae res vertere fundo  
 Conamur? nos? an miseros qui Troas Achivis  
 Obiecit? quae causa fuit consurgere in arma  
 Europamque Asiamque, et foedera solvere furto?  
 Me duce Dardanius Spartam expugnavit adulter?  
 Aut ego tela dedi fovive Cupidine bella?  
 Tum decuit metuisse tuis; nunc sera querelis  
 Haud iustis adsurgis et irrita iurgia iactas.

VERGIL.

## XV.

## THE DEGENERACY OF ORATORY.

Caeterum si, omissa optima illo et perfectissimo genere eloquentiae, eligenda sit forma dicendi, malim hercle C. Gracchi impetum aut L. Crassi maturitatem quam calamistros Maecenatis aut tinnitus Gallionis. Adeo melius est oratorem vel hirta toga induere, quam fucatis et meretriciis vestibus insignire. Neque enim oratorius iste, immo hercle ne virilis quidem cultus est, quo plerique temporum nostrorum actores ita utuntur, ut lascivia verborum et levitate sententiarum et licentia compositionis histrionales modos exprimant. Quodque vix auditu fas esse debeat, laudis et gloriae et ingenii loco plerique iactant cantari saltarique commentarios suos. Unde oritur illa foeda et praepostera, sed tamen frequens quibusdam exclamatio, ut oratores nostri tenere dicere, histriones diserte saltare dicantur. Evidem non negaverim Cassium Severum, quem solum Aper noster nominare ausus est, si iis comparetur qui postea fuerunt, posse oratorem vocari, quanquam in magna parte librorum suorum plus vis habeat quam sanguinis. Primus enim, contempto ordine rerum, omissa modestia ac pudore verborum, ipsis etiam quibus utitur armis incompositus

et studio feriendi plerumque deiectus, non pugnat sed rixatur. Caeterum, ut dixi, sequentibus comparatus et varietate eruditionis et lepore urbanitatis et ipsarum virium robore multum caeteros superat ; quorum neminem Aper nominare et velut in aciem educere sustinuit. Ego autem exspectabam ut, incusato Asinio et Caelio et Calvo, aliud nobis agmen produceret, pluresque vel certe totidem nominaret, ex quibus alium Ciceroni, alium Caesari, singulis deinde singulos opponeremus. Nunc detrectâsse nominatim antiquos oratores contentus neminem sequentium laudare ausus est nisi in publicum et in commune, veritus, credo, ne multos offenderet, si paucos excerptisset. Quotus enim quisque scholasticorum non hac sua persuasione fruitur ut se ante Ciceronem numeret, sed plane post Gabinianum.

TACITUS.

## XVI.

## WHY MURENA WON HIS ELECTION.

Qua re delectant homines, mihi crede, ludi ; etiam illos, qui dissimulant, non solum eos, qui fatentur : quod ego in mea petitione sensi ; nam nos quoque habuimus scenam competitricem. Quod si ego, qui trinos ludos aedilis feceram, tamen Antonii ludis commovebar, tibi, qui casu nullos feceras, nihil huius istam ipsam, quam inrides, argenteam scenam adversatam putas ? Sed haec sane sint paria omnia : sit par forensis opera militari, militaris suffragatio urbanae, sit idem magnificentissimos et nullos umquam fecisse ludos : quid ? in ipsa praetura nihilne existimas inter tuam et istius sortem interfuisse ? Huius sors ea fuit, quam omnes tui necessarii tibi optabamus, iuris dicundi : in qua gloriam conciliat magnitudo negotii, gratiam aequitatis largitio : qua in sorte sapiens

praetor, qualis hic fuit, offensione vitat aequabilitate decernendi benevolentiam adiungit lenitate audiendi: egregia et ad consulatum apta provincia, in qua laus aequitatis, integritatis, facilitatis ad extremum ludorum voluptate concluditur. Quid tua sors? tristis, atrox: quaestio peculatus, ex altera parte lacrimarum et squaloris, ex altera plena catenarum atque indicum. Cogendi iudices inviti, retinendi contra voluntatem; scriba damnatus; ordo totus alienatus; Sullana gratificatio reprehensa; multi viri fortes et prope pars civitatis offensa est; lites severe aestimatae: cui placet obliviscitur, cui dolet meminit.

CICERO.

## XVII.

## SUSPICIOUS ERASURES.

Nunc ad sociorum tabulas accepti et expensi, quas removere honeste nullo modo potuerunt, et ad amicum tuum Carpinatum revertemur. Inspiciebamus Syracusis a Carpinatio confectas tabulas societatis, quae significabant, multis nominibus eos homines versuram a Carpinatio fecisse qui pecuniam Verri dedissent. Erit vobis luce clarius, iudices, cum eos ipsos produxero qui dederunt; intelligitis enim, illa tempora, per quae, cum essent in periculo, pretio sese redemerunt, cum societatis tabulis non solum consulibus, verum etiam mensibus, convenire. Cum haec maxime cognosceremus, et iam in manibus tabulas haberemus, repente adspicimus lituras eius modi, quasi quaedam vulnera tabellarum recentia. Statim suspicione offensi, ad ea ipsa nomina oculos animumque transtulimus. Erant acceptae pecuniae a C. Verrutio C. F. sic tamen, ut usque ad alterum R litterae constarent integrae: reliquae omnes essent in litura alterum, tertium, quartum, permulta erant eiusmodi nomina. Cum mani-

festa res, tum flagitiosa tabularum, atque insignis turpitudo teneretur; quaerere incepimus de Carpinatio, quisnam esset is Verrutius, quicum tantae pecuniae rationem haberet. Haerere homo, aversari, rubere. Quod lege excipiuntur tabulae publicanorum, quo minus Romam deportentur: ut res quam maxime clara ac testata esse posset, in ius ad Metellum Carpinatum voco, tabulasque societatis in forum defero.

CICERO.

## XVIII.

## ORPHEUS AND EURYDICE.

Dixit et ex oculis subito, ceu fumus in auras  
 Commixtus tenues, fugit diversa; neque illum  
 Prensantem nequicquam umbras, et multa volentem  
 Dicere, praeterea vidi; nec portitor Orci  
 Amplius obiectam passus transire paludem.  
 Quid faceret? quo se rapta bis coniuge ferret?  
 Quo fletu manes, qua numina voce moveret?  
 Illa quidem Stygia nabat iam frigida cymba.  
 Septem illum totos perhibent ex ordine menses  
 Rupe sub aeria deserti ad Strymonis undam  
 Flevisse et gelidis haec evolvisse sub antris,  
 Mulcentem tigres, et agentem carmine quercus.  
 Qualis populea maerens Philomela sub umbra  
 Amissos queritur fetus, quos durus arator  
 Observans nido implumes detraxit: at illa  
 Flet noctem, ramoque sedens miserabile carmen  
 Integrat et maestis late loca questibus implet.  
 Nulla Venus non ulli animum flexere hymenaei.  
 Solus Hyperboreas glacies, Tanaimque nivalem,  
 Arvaque Rhipaeis nunquam viduata pruinis  
 Lustrabat raptam Eurydicen atque invita Ditis  
 Dona querens. Spretæ Ciconum quo munere matres,

Inter sacra deum nocturnique orgia Bacchi,  
 Discerptum latos iuvenem sparsere per agros.  
 Tum quoque, marmorea caput a cervice revolsum  
 Gurgite quum medio portans Oeagrius Hebrus  
 Volveret, Eurydicen vox ipsa et frigida lingua,  
 'Ah! miseram Eurydicen!' anima fugiente vocabat:  
 Eurydicen toto referebant flumine ripae.

VERGIL.

## XIX.

## STAENIUS SECURES THE CONDEMNATION OF OPPIANICUS.

Capit hoc consilium, ut pecuniam quibusdam iudicibus levissimis polliceatur: deinde eam postea supprimat: ut, quoniam graves homines sua sponte severe iudicaturos putabat, eos qui leviores erant, destitutione iratos Oppianico redderet. Itaque, ut erat semper praeposterus atque perversus, initium facit a Bulbo: et eum, quod iamdiu nihil quaesierat, tristem atque oscitantem, leviter impellit. 'Quid tu?' inquit; 'ecquid me adiuvas, Bulbe, ne gratis rei publicae serviamus?' Ille vero, simul atque hoc audivit: NE GRATIS? 'quo voles,' inquit, 'sequar. Sed quid affers?' Tum ei quadraginta millia, si esset absolutus Oppianicus, pollicetur: et eum, ut ceteros appellat, quibuscum loqui consuessed, rogit: atque etiam ipse conditor totius negotii Guttam adsperrit huic Bulbo. Itaque minime amarus iis visus est qui aliquid ex eius sermone speculae degustarant. Unus et alter dies intercesserat, quum res parum certa videbatur: sequester et confirmator pecuniae desiderabatur. Tum appellat hilari vultu hominem Bulbus, ut blandissime potest: 'Quid tu,' inquit, 'Paete?' (hoc enim sibi Staienus cognomen ex imaginibus Aeliorum delegerat, ne si se Ligurem fecisset, nationis magis sua, quam generis, uti cognomine videretur;) 'qua de re mecum

locutus es, quaerunt a me, ubi sit pecunia.' Hic ille planus improbissimus, quaestu iudicario pastus, qui illi pecuniae, quam condiderat, spe iam atque animo incubaret, contrahit frontem : (recordamini faciem, atque illos eius fictos simulatosque vultus !) queritur se ab Oppianico destitutum : et, qui esset totus ex fraude et mendacio factus, quique ea vitia, quae a natura habebat, etiam studio atque artificio quodam malitiae condiisset, pulcre asseverat se ab Oppianico destitutum : atque hoc addit testimonii, sua illum sententia, quum palam omnes laturi essent, condemnatum iri.

CICERO.

## XX.

## NATURE SUBDUED BY ART.

His favit Natura locis : his victa colenti  
 Cessit et ignotos docilis mansuevit in usus.  
 Mons erat hic, ubi plana vides ; haec lustra fuerunt,  
 Quae nunc tecta subis ; ubi nunc nemora ardua cernis,  
 Hic nec terra fuit : domuit possessor, et illum  
 Formantem rupes, expugnantemque secuta  
 Gaudet humus. Nunc cerne iugum dissentia saxa,  
 Intrantesque domos, iussumque recedere montem.  
 Iam Methymnaei vatis manus, et chelys una  
 Thebais, et Getici cedat tibi gloria plectri :  
 Et tu saxa moves, et te nemora alta sequuntur.  
 Quid referam veteres ceraeque aerisque figuras ?  
 Si quid Apellei gaudent animasse colores ;  
 Si quid adhuc vacua tamen admirabile Pisa  
 Phidiaceae rasere manus : quod ab arte Myronis,  
 Aut Polycleteo iussum est quod vivere caelo,  
 Aeraque ab Isthmiacis auro potiora favillis ;  
 Ora ducum, et vatum, sapientumque ora priorum,  
 Quos tibi cura sequi, quos toto pectore sentis

Expers curarum, atque animum virtute quieta  
 Compositus, semperque tuus. Quid mille revolvam  
 Culmina, visendique vices? sua cuique voluptas,  
 Atque omni proprium thalamo mare; transque iacentem  
 Nerea diversis servit sua terra fenestris.  
 Haec videt Inarimen, illi Prochyta aspera paret.

STATIUS.

## XXI.

## THE MURDER OF PEDANIUS.

Ex quis C. Cassius sententiae loco in hunc modum  
 disseruit: 'Saepe numero P. C. in hoc ordine interfui,  
 cum contra instituta et leges maiorum nova senatus  
 decreta postularentur; neque sum adversatus, non quia  
 dubitarem super omnibus negotiis melius atque rectius  
 olim provisum et quae converterentur in deterius mutari,  
 sed ne nimio amore antiqui moris studium meum ex-  
 tollere viderer. Simul quidquid hoc in nobis auctoritatis  
 est, crebris contradictionibus destruendum non ex-  
 istimabam, ut maneret integrum, si quando res publica  
 consiliis egisset. Quod hodie venit, consulari viro domi  
 suae imperfecto per insidias serviles quas nemo prohibuit  
 aut prodidit, quamvis nondum concusso senatus consulto,  
 quod supplicium toti familiae minitabatur. Decernite  
 Hercule impunitatem: at quem dignitas sua defendet,  
 cum praefectura urbis non profuerit, quem numerus ser-  
 vorum tuebitur, cum Pedanium Secundum quadringenti  
 non protexerint? cui familia opem ferat, quae ne in metu  
 quidem pericula nostra advertit? An, ut quidam fingere  
 non erubescunt, iniurias suas ultus est interactor, quia  
 de paterna pecunia transegerat aut avitum mancipium  
 detrahebatur? pronuntiemus ulti dominum iure caesum  
 videri. Libet argumenta conquirere in eo quod sapien-

tiорibus deliberatum est? Sed et si nunc primum statuendum haberemus, creditisne servum interficiendi domini animum insumpsisse, ut non vox minax excederet, nihil per temeritatem proloqueretur? Sane consilium occuluit, telum inter ignaros paravit: num excubias transiret, cubiculi fores recluderet, lumen inferret, caedem patraret omnibus nesciis?

TACITUS.

## XXII.

‘ALL LOVERS YOUNG ALL LOVERS MUST  
CONSIGN TO THIS AND COME TO DUST.’

Desine, Paulle, meum lacrimis urgere sepulchrum:  
Panditur ad nullas ianua nigra preces.  
Cum semel infernas intrarunt funera leges,  
Non exorato stant adamante viae.  
Te licet orantem fuscae deus audiat aulae;  
Nempe tuas lacrimas litora surda bibent,  
Vota movent superos—ubi portitor aera recepit,  
Obserat umbrosos lurida porta rogos.  
Sic maestae cecinere tubae, cum subdita nostrum  
Detraheret lecto fax inimica caput.  
Quid mihi coniugium Paulli, quid currus avorum  
Profuit, aut famae pignora tanta meae?  
Num minus immites habuit Cornelia Parcas?  
En sum, quod digitis quinque levatur, onus.  
Damnatae noctes, et vos vada lenta paludes,  
Et quaecumque meos implicat unda pedes,  
Immatura licet, tamen huc non noxia veni.  
Det pater *hinc* umbrae mollia iura meae  
Aut si quis posita iudex sedet Aeacus urna,  
In mea sortita vindicet ossa pila.  
Assideant fratres, iuxta Minoida sellam  
Eumenidum intento turba severa foro.

Sisyphe, mole vaces ; taceant Ixionis orbes ;  
 Fallax Tantaleo corripiare liquor,  
 Cerberus et nullas hodie petat improbus umbras,  
 Et iaceat tacita lapsa catena sera.

PROPERTIUS.

## XXIII.

## CAMILLUS OPPOSES THE DESERTION OF ROME.

Camillus palam sceleris plebem arguere, ‘ quae iam in suos versa non intellegereret, se pravo iudicio de tribunis intercessionem sustulisse, intercessione sublata tribuniciam potestatem evertisse. Nam quod illi sperarent, effrenatam licentiam eius magistratus Patres laturos, falli eos. Si tribunicia vis tribunicio auxilio repelli nequeat, aliud telum Patres inventuros esse.’ Consulesque increpabat, quod fide publica decipi tribunos eos taciti tulissent, qui senatus auctoritatem secuti essent. Haec propalam concionabundus in dies magis augebat iras hominum ; senatum vero incitare adversus legem haud desistebat : ‘ ne aliter descenderent in forum, cum dies ferendae legis venisset, quam ut qui meminissent sibi pro aris focisque et deum templis ac solo, in quo nati essent, dimicandum fore. Nam quod ad se privatim attineat, si suaे gloriae sibi inter dimicationem patriae meminisse sit fas, sibi amplum quoque esse urbem ab se captam frequentari, cotidie se frui monumento gloriae suaे, et ante oculos habere urbem latam in triumpho suo, insistere omnes vestigiis laudum suarum : sed nefas ducere desertam ac relictam ab diis immortalibus incoli urbem, et in captivo solo habitare populum Romanum, et victrice patria victimam mutari.’ His adhortationibus principis concitati Patres senes iuvenesque cum ferretur lex, agmine facto in forum venerunt, dissipatique per tribus,

suos quisque tribules prensantes, orare cum lacrimis coepere, 'Ne eam patriam, pro qua fortissime felicissimeque ipsi ac patres eorum dimicassent, desererent,' Capitolium, aedem Vestae, cetera circa tempa deorum ostentantes. 'Ne exsulem, extorrem populum Romanum ab solo patrio ac diis penatibus in hostium urbem agerent, eoque rem adducerent, ut melius fuerit non capi Veios, ne Roma desereretur.' Quia non vi agebant sed precibus, et inter preces multa deorum mentio erat, religiosum parti maxima fuit, et legem una plures tribus antiquarunt quam iusserunt.

LIVY.

## XXIV.

## THE LOSS OF HYLAS.

Namque ferunt olim Pagasae navalibus Argo  
 Egressam longe Phasidos isse viam;  
 Et iam praeteritis labentem Athamantidos undis  
 Mysorum scopulis adplicuisse ratem.  
 Hic manus heroum placidis ut constitit oris,  
 Mollia composita litora fronde tegit.  
 At comes invicti iuvenis processerat ultra  
 Raram sepositi quaerere fontis aquam.  
 Hunc duo sectati fratres, Aquilonia proles,  
 Hunc super et Zetes, hunc super et Calais,  
 Oscula suspensis instabant carpere palmis,  
 Oscula et alterna ferre supina fuga.  
 Ille sub extrema pendens secluditur ala,  
 Et volucres ramo submovet insidias.  
 Iam Pandioniae cessit genus Orithyiae:  
 Ah dolor! ibat Hylas, ibat Hamadryasin.  
 Hic erat Arganthe Pege sub vertice montis  
 Grata domus Nymphis umida Thyniasin,

Quam supra nullae pendebant debita curae  
 Roscida desertis poma sub arboribus,  
 Et circum irriguo surgebant lilia prato  
 Candida, purpureis mixta papaveribus.  
 Quae modo decerpens tenero pueriliter ungui  
 Proposito florem praetulit officio ;  
 Et modo formosis incumbens nescius undis  
 Errorem blandis tardat imaginibus.  
 Tandem haurire parat demissis flumina palmis  
 Innixus dextro plena trahens humero :  
 Cuius ut accensae Dryades candore puellae  
 Miratae solitos destituere choros,  
 Prolapsum leviter facili traxere liquore :  
 Tum sonitum rapto corpore fecit Hylas.  
 Cui procul Alcides iterat responsa : sed illi  
 Nomen ab extremis fontibus aura refert.

PROPERTIUS.

## xxv.

## WAS HE CONSUL OR TRIBUNE?

Omnis ante me auctores secutus, A. Cornelium Cossum tribunum militum secunda spolia opima Iovis Feretrii templo intulisse, exposui. Ceterum, praeterquam quod ea rite opima spolia habentur, quae dux duci detraxit, nec ducem novimus, nisi cuius auspicio bellum geritur, titulus ipse, spoliis inscriptus, illos meque arguit, consulem ea Cossum cepisse. Hoc ego quum Augustum Caesarem, templorum omnium conditorem aut restitutorem, ingressum aedem Feretrii Iovis, quam vetustate dilapsam refecit, se ipsum in thorace linteo scriptum legisse audissem, prope sacrilegium ratus sum, Cocco spoliorum suorum Caesarem, ipsius templi auctorem, subtrahere testem. Quis ea in re sit error, quod tam veteres annales, quodque magistratum libri, quos lin-

teos in aede repositos Monetae Macer Licinius citat identidem auctores, septimo post demum anno cum T. Quinctio Penno A. Cornelium Cossum consulem habeant, existimatio communis omnibus est; nam etiam illud accedit, ne tam clara pugna in eum annum transferri possit, quod imbelli triennium ferme pestilentia inopiaque frugum circa A. Cornelium consulem fuit, adeo ut quidam annales, velut funesti, nihil praeter nomina consulum suggerant. Tertius ab consulatu Cossi annus tribunum eum militum consulari potestate habet, eodem anno magistrum equitum: quo in imperio alteram insignem edidit pugnam equestrem. Ea libera coniectura est, sed (ut ego arbitror) vana versare in omnes opiniones licet; quum auctor pugnae, recentibus spoliis in sacra sede positis, Iovem prope ipsum, cui vota erant, Romulumque intuens, haud spernendos falsi tituli testes, se A. Cornelium Cossum consulem scripserit.

LIVY.

## XXVI.

## CAECILIUS UNMASKED.

Numquam ille me opprimet consilio; numquam ullo artificio pervertet; numquam ingenio me suo labefactare atque infirmare conabitur; novi omnis hominis petitiones rationesque dicendi; saepe in isdem, saepe in contrariis causis versati sumus: ita contra me ille dicet, quamvis sit ingeniosus, ut non nullum etiam de suo ingenio iudicium fieri arbitretur. Te vero, Caecili, quem ad modum sit elusurus, quam omni ratione iactaturus, videre iam videor: quotiens ille tibi potestatem optionemque facturus sit, ut eligas utrum velis, factum esse necne, verum esse an falsum; utrum dixeris, id contra te futurum. Qui tibi aestus, qui error, quae tenebrae, di immortales! Erunt, homini minime malo! Quid? Cum accusationis tuae membra dividere cooperit et in digitis suis singulas

partis causae constituere? Quid? Cum unum quidque transigere, expedire, absolvere? Ipse profecto metuere incipes, ne innocentia periculum facesseris. Quid? Cum commiserari, conqueri et ex illius invidia deonerare aliquid et in te traicere cooperit, commemorare quaestoris cum praetore necessitudinem constitutam more maiorum, sortis religione, poterisne eius orationis subire [invidiā]? Vide modo, etiam atque etiam considera: mihi enim videtur periculum fore ne ille non modo verbis te obruat, sed gestu ipso ac motu corporis praestringat aciem ingenii tui teque ab institutis tuis cogitationibusque abducatur. Atque huiusce rei iudicium iam continuo video futurum: si enim mihi hodie respondere ad haec, quae dico, potueris, si ab isto libro, quem tibi magister ludi nescio qui ex alienis orationibus compositum dedit, verbo uno discesseris, posse te et illi quoque iudicio non deesse et causae atque officio tuo satis facere arbitrabor; sin mecum in hac prolusione nihil fueris, quem te in ipsa pugna cum acerrimo adversario fore putemus?

CICERO.

## XXVII.

## A POOR MAN'S WEALTH.

Namque sub Oebaliae memini me turribus altis,  
 Qui niger humectat flaventia culta Galaesus,  
 Corycium vidisse senem, cui pauca relictū  
 Iugera ruris erant, nec fertilis illa iuvencis,  
 Nec pecori opportuna seges, nec commoda Baccho.  
 Hic rarum tamen in dumis olus albaque circum  
 Lilia verbenasque premens vescumque papaver,  
 Regum aequabat opes animis, seraque revertens  
 Nocte domum dapibus mensas onerabat inemptis.  
 Primus vere rosam atque autumno carpere poma,  
 Et cum tristis hiemps etiamnum frigore saxa

Rumperet et glacie cursus frenaret aquarum,  
 Ille comam mollis iam tondebat hyacinthi,  
 Aestatem increpitans seram zephyrosque morantis.  
 Ergo apibus fetis idem atque examine multo  
 Primus abundare et spumantia cogere pressis  
 Mella favis ; illi tiliae atque uberrima pinus ;  
 Quotque in flore novo pomis se fertilis arbos  
 Induerat, totidem autumno matura tenebat.  
 Ille etiam seras in versum distulit ulmos  
 Eduramque pirum et spinos iam pruna ferentis  
 Iamque ministrantem platanum potantibus umbras.

VERGIL.

## XXVIII.

## THE POWER OF SCIENCE.

Et habuisset tanto impetu copta res fortunam, nisi  
 unus homo Syracusis ea tempestate fuisset. Archimedes  
 is erat, unicus spectator caeli siderumque, mirabilior  
 tamen inventor ac machinator bellicorum tormentorum  
 operumque, quibus, *quicquid* hostes ingenti mole agerent,  
 ipse perlevi momento ludificaretur. Murum per inae-  
 quales ductum colles, pleraque alta et difficilia aditu, sum-  
 missa quaedam et quae planis vallibus adiri possent, *ut*  
 cuique aptum visum est loco, ita genere omni tormentorum  
 instruxit. Achradinae murum, qui, ut ante dictum  
 est, mari alluitur, sexaginta quinqueremibus Marcellus  
 oppugnabat. Ex ceteris navibus sagittarii funditoresque  
 et velites etiam, quorum telum ad remittendum inhabile  
 imperitis est, vix quemquam sine vulnere consistere in  
 muro patiebantur ; hi, quia spatio missilibus opus est,  
 procul muro tenebant naves ; iunctae aliae binae quin-  
 queremes, demptis interioribus remis, ut latus lateri appli-  
 caretur, quum exteriore ordine remorum velut una navis

agerentur, turres contabulatas machinamentaque alia quatiendis muris portabant. Adversus hunc navalem apparatus Archimedes variae magnitudinis tormenta in muris disposuit. In eas, quae procul erant, naves saxa ingenti pondere emittebat; propiores levioribus eoque magis crebris petebat telis; postremo, ut sui vulnere intacti tela in hostem ingererent, murum ab imo ad summum crebris cubitalibus fere cavis aperuit, per quae cava pars sagittis, pars scorpionibus modicis ex occulto petebant hostem. Quia proprius quaedam subibant naves, quo interiores ictibus tormentorum essent, in eas, tollenone super murum eminente, ferrea manus firmae catenae illigata quum injecta prorae esset gravique libramento plumbi recelleret ad solum, suspensa prora navem in puppim statuebat; dein remissa subito velut ex muro cadentem navem cum ingenti trepidatione nautarum ita undae affligebat, ut, etiamsi recta recideret, aliquantum aquae acciperet.

LIVY.

## XXIX.

## THE SECRET OF PARNASSUS.

Hesperio tantum quantum submotus Eoo  
 Cardine, Parnassus gemino petit aethera colle,  
 Mons Phoebo Bromioque sacer, cui numine mixto  
 Delphica Thebanae referunt trieterica Bacchae.  
 Hoc solum, fluctu terras mergente, cacumen  
 Eminuit, pontoque fuit discrimen et astris,  
 Tu quoque vix summam seductus ab aequore rupem  
 Extuleras unoque iugo, Parnasse, latebas.  
 Ultor ibi expulsae, premeret quum viscera partus,  
 Matris, adhuc rudibus Paean Pythona sagittis  
 Explicuit, quum regna Themis tripodasque teneret,  
 Ut vidit Paean vastos telluris hiatus

Divinam spirare fidem, ventosque loquaces  
 Exhalare solum, sacris se condidit antris,  
 Incubuitque adyto, vates ibi factus, Apollo.  
 Quis latet hic superum ? quod numen ab aethere pressum  
 Dignatur caecas inclusam habitare cavernas ?  
 Quis terram coeli patitur deus, omnia cursus  
 Aeterni secreta tenens, mundique futuri  
 Conscius, ac populis sese proferre paratus,  
 Contactusque ferens hominum magnusque potensque,  
 Sive canit fatum seu quod iubet ille canendo  
 Fit fatum ? forsan terris inserta regendis,  
 Aere libratum vacuo quae sustinet orbem,  
 Totius pars magna Iovis Cirrhaea per antra  
 Exit et aetherio trahitur connexa Tonanti.

LUCAN.

## XXX.

## WORD PLAY.

Est etiam in verbo positum non insulsum genus ex eo, quum ad verbum, non ad sententiam rem accipere videare ; ex quo uno genere totus est Tutor, minus vetus, oppido ridiculus. Sed abeo a mimis ; tantum genus huius ridiculi insigni aliqua et nota re notari volo. Est autem ex hoc genere illud, quod tu, Crasse, nuper ei, qui te rogasset, num tibi molestus esset futurus, si ad te bene ante lucem venisset ; Tu vero, inquisti, molestus non eris. Iubebis igitur te, inquit, suscitari ? et tu : Certe negaram te molestum futurum. Ex eodem hoc vetus illud est, quod aiunt Maluginensem illum M. Scipionem, quum ex centuria sua renunciaret Acidinum consulem praecoque dixisset : Dic de L. Manlio : Virum bonum, inquit, egregiumque civem esse arbitror. Ridicule etiam illud L. Porcius Nasica censori Catoni ; quum ille : Ex tui animi sententia tu uxorem habes ? Non her-

cule, inquit, ex mei animi sententia. In verbis etiam illa sunt, quae aut ex immutata oratione ducuntur aut ex unius verbi translatione aut ex inversione verborum. Ex immutatione, ut olim Rusca quum legem ferret annalem, dissuasor M. Servilius: Dic mihi, inquit, M. Pinari, num, si contra te dixero, mihi male dicturus es, ut ceteris fecisti? Ut sementem feceris, ita metes, inquit. Ex translatione autem, ut, quum Scipio ille maior Corinthiis statuam pollicentibus eo loco, ubi aliorum essent imperatorum, turmales dixit displicere.

CICERO.

## XXXI.

## A ROMAN TOMB.

Est locus ante Urbem, qua primum surgitur ingens Appia, quaque Italo gemitus Almone Cybebe Ponit, et Idaeos iam non reminiscitur amnes. Hic te Sidonio velatam molliter ostro Eximius coniux (nec enim fumantia busta Clamoremque rogi potuit perferre) beato Composuit, Priscilla, toro: nil longior aetas Carpere, nil aevi poterunt vitiare labores Siccatam membris; tantas venerabile marmor Spirat opes. Mox in varias mutata novaris Effigies: hoc aere Ceres, hoc lucida Gnosis, Illo Maia tholo, Venus hoc non improba saxo. Accipiunt vultus, haud indignata, decoros Numinia: circumstant famuli, consuetaque turba Obsequiis; tum rite tori mensaeque parantur Assidue. Domus ista, domus; quis triste sepulchrum Dixerit? Hac merito visa pietate mariti, Protinus exclames, Est hic, agnosco, minister Illius, aeternae modo qui sacraria genti

Condidit, inque alio posuit sua sidera coelo.  
 Sic ubi magna novum Phario de litore puppis  
 Solvit iter, iamque innumeros utrimque rudentes  
 Lataque veliferi porrexit brachia mali,  
 Invasitque vias ; it eodem angusta phaselus  
 Aequore, et immensi partem sibi vindicat Austri.

STATIUS.

## XXXII.

## A ROMAN GENERAL'S APPEAL.

Nunquam apud vos verba feci, aut pro vobis sollicitior aut pro me securior. Nam mihi exitium pararilicensaudio : mortemque in tot malis honestam, ut finem miseriarum exspecto. Vestri me pudet miseretque, adversus quos non proelium et acies parantur, id enim fas armorum et ius hostium est. Bellum cum Populo Romano vestris se manibus gesturum Classicus sperat, imperiumque et sacramentum Galliarum ostentat. Adeo nos, si fortuna in praesens virtusque deseruit, etiam vetera exempla deficiunt, quoties Romanae legiones perire praeoptaverint, ne loco pellerentur? Socii saepe nostri, exscindi urbes suas, seque cum coniugibus ac liberis cremari, pertulerunt : neque aliud pretium exitus quam fides famaque. Tolerant cum maxime inopiam obsidiumque apud Vetera legiones nec promissis nec terrore demoventur. Nobis super arma et viros et egregia castrorum munita, frumentum et commatus, quamvis longo bello pares. Pecunia nuper etiam donativo sufficit : quod sive a Vespasiano sive a Vitellio datum interpretari mavultis, ab imperatore certe Romano accepistis. Tot bellorum victores, apud Geldubam apud Vetera, fuso toties hoste, si pavetis aciem, indignum id quidem : sed est vallum murique et trahendi artes, donec e proximis provinciis auxilia exercitusque concurrant.

Sane ego displiceam. Sunt alii legati, tribuni centurio denique, aut miles. Ne hoc prodigium toto terrarum orbe vulgetur, vobis satellitibus, Civilem et Classicum Italiam invasuros. An si ad moenia urbis Germani Gallique duxerint, arma patriae inferetis? Horret animus tanti flagitii imagine.

TACITUS.

## XXXIII.

## A STORM.

Iamque per emeriti surgens confinia Phoebi  
 Titanis late mundo subvecta silenti  
 Rorifera gelidum tenuaverat aera biga:  
 Iam pecudes volucresque tacent: iam Somnus avaris  
 Inserpit curis pronusque per aera nutat,  
 Grata laboratae referens oblivia vitae.  
 Sed nec puniceo redditum nubila coelo  
 Promisere iubar, nec rarescentibus umbris  
 Longa repercuesso nituere crepuscula Phoebo:  
 Densior a terris, et nulli pervia flammae  
 Subtexit nox atra polos; iam claustra rigentis  
 Aeoliae percussa sonant, venturaque rauco  
 Ore minatur Hiems, Venti transversa frementes  
 Configunt, axemque emoto cardine vellunt,  
 Dum coelum sibi quisque rapit. Sed plurimus Auster  
 Inglomerat noctem, et tenebrosa volumina torquet  
 Defunditque imbræ: sicco quos asper hiatu  
 Persolidat Boreas; nec non abrupta tremiscunt  
 Fulgura, et attritus subita face rumpitur aether.  
 Iam Nemea, iam Taenareis contermina lucis  
 Arcadiae capita alta madent; ruit agmine facto  
 Inachus et gelidas surgens Erasinus ad Arctos.  
 Pulverulenta prius calcandaque flumina nullæ  
 Aggeribus tenuere morae, stagnoque refusa est

Funditus et veteri spumavit Lerna veneno.  
 Frangitur omne nemus; rapiunt antiqua procellae  
 Bracchia silvarum, nullisque adspecta per aevum  
 Solibus umbrosi patuere aestiva Lycae.

STATIUS.

## XXXIV.

## CICERO TO ATTICUS.

Atque hoc loco illud non queo praeterire, quod cum de consularibus mea prima sors exisset, una voce senatus frequens retinendum me in urbe censuit. Hoc idem post me Pompeio accidit: ut nos duo quasi pignora rei publicae retineri videremur. Quid enim ego aliorum in me *ἐπιφωνήματα* expectem, cum haec domi nascantur? Urbanae autem res sic se habent. Agraria lex a Flavio tribuno plebis vehementer agitabatur auctore Pompeio, quae nihil populare habet praeter auctorem. Ex hac ego lege secunda contionis voluntate omnia tollebam, quae ad privatorum incommodeum pertinebant; liberabam agrum eum qui P. Mucio L. Calpurnio consulibus publicus fuisse; Sullanorum hominum possessiones confirmabam; Volaterranos et Arretinos, quorum agrum Sulla publicarat neque diviserat, in sua possessione retinebam; unam rationem non reiciebam, ut ager hac adventicia pecunia emeretur quae ex novis vectigalibus per quinquennium reciperetur. Huic toti rationi agrariae senatus adversabatur suspicans Pompeio novam quandam potentiam quaeri. Pompeius vero ad voluntatem preferendae legis incubuerat. Ego autem magna cum agrariorum gratia confirmabam omnium privatorum possessiones; (is enim est noster exercitus, hominum, ut tute scis, locupletium) populo autem et Pompeio (nam id quoque volebam) satis faciebam emptione; qua constituta diligenter et sentinam urbis exhauriri et Italiae

solitudinem frequentari posse arbitrabar. Sed haec tota  
res interpellata bello refrixerat. Metellus est consul  
sane bonus et nos admodum diligit. Ille alter ita nihil  
est ut plane quid emerit nesciat.

CICERO.

## XXXV.

## LOQUITUR COMA.

Estne novis nuptis odio Venus, atque parentum  
Frustrantur falsis gaudia lacrimulis,  
Ubertim thalami quas intra limina fundunt?  
Non, ita me divi, vera gemunt, iuerint.  
Id mea me multis docuit regina querellis,  
Invisente novo praelia torva viro.  
At tu non orbum luxti deserta cubile,  
Sed fratri cari flebile discidium,  
Cum penitus maestas exedit cura medullas?  
Ut tibi tunc toto pectore sollicitae  
Sensibus eruptis mens excidit! at te ego certe  
Cognoram a parva virgine magnanimam.  
Anne bonum oblita es facinus, quo regium adepta es  
Coniugium, quod non fortior ausit alis?  
Sed tum maesta virum mittens quae verba locuta es!  
Iuppiter, ut tristi lumina saepe manu!  
Quis te mutavit tantus deus? An quod amantes  
Non longe a caro corpore abesse volunt?  
Atque ibi me cunctis pro dulci coniuge divis  
Non sine taurino sanguine pollicita es,  
Si redditum tetulisset. Is haud in tempore longo  
Captam Asiam Aegypti finibus addiderat.  
Queis ego pro factis caelesti redditia coetu  
Pristina vota novo munere dissolvo.  
Invita o regina tuo de vertice cessi,  
Invita—adiuro teque tuumque caput,

Digna ferat, quod si quis inaniter adiurarit—  
 Sed qui se ferro postulet esse parem?  
 Ille quoque eversus mons est, quem maximum in oris  
 Progenies Thiae clara supervehitur,  
 Cum Medi peperere novum mare cumque iuventus  
 Per medium classi barbara navit Athon.  
 Quid facient crines, cum ferro talia cedant?  
 Iuppiter, ut Chalybum omne genus pereat,  
 Et qui principio sub terra quaerere venas  
 Institit ac ferri stringere duritiem!

CATULLUS.

## xxxvi.

## THE WIFE MUST REMAIN AT HOME.

Inter quae Severus Caecina censuit ne quem magistratum, cui provincia obvenisset, uxor comitaretur; multum ante repetito, concordem sibi coniugem et sex partus enixam, seque quae in publicum statueret domi servavisse, cohibita intra Italiam, quanquam ipse plures per provincias quadraginta stipendia explevisset. Haud enim frustra placitum olim ne feminae in socios aut gentes externas traherentur: inesse mulierum comitatui quae pacem luxu, bellum formidine morentur, et Romanum agmen ad similitudinem barbari incessus convertant. Non imbecillum tantum et imparem laboribus sexum, sed si licentia adsit, saevum, ambitiosum, potestatis avidum; incedere inter milites, habere ad manum centuriones; praesedisse nuper feminam exercitio cohortium, decursu legionum. Cogitarent ipsi, quotiens repetundarum aliqui arguerentur, plura uxoribus obiectari; his statim adhaerescere deterrium quemque provincialium, ab his negotia suscipi, transigi; duorum egressus coli, duo esse praetoria, pervicacibus magis et impotentibus mulierum

iussis, quae Oppiis quondam aliisque legibus constrictae, nunc vinclis exsolutis domos, fora, iam et exercitus regerent. Paucorum haec assensu audita : plures obturbabant, neque relatum de negotio neque Caecinam dignum tantae rei censorem. Mox Valerius Messalinus, cui parens Messala, ineratque imago paternae facundiae, respondit, multa duritiae veterum in melius et laetius mutata ; neque enim, ut olim, obsideri urbem bellis aut provincias hostiles esse. Et pauca feminarum necessitatibus concedi, quae ne coniugum quidem penates, adeo socios non onerent ; cetera promisca cum marito, nec ullum in eo pacis impedimentum. Bella plane accinctis obeunda ; sed revertentibus post laborem quod honestius quam uxorium levamentum ? at quasdam in ambitionem aut avaritiam prolapsas. Quid ? ipsorum magistratum nonne plerosque variis libidinibus obnoxios ? non tamen ideo neminem in provinciam mitti. Corruptos saepe pravitatibus uxorum maritos : num ergo omnes caelibes integros ? placuisse quondam Oppias leges, sic temporibus rei publicae postulantibus ; remissum aliquid postea et mitigatum, quia expedierit.

TACITUS.

## xxxvii.

## FULSOME FLATTERY.

Iamque, caput rerum, Romanam intraverat urbem ;  
 Erigitur serpens summoque acclinia malo  
 Colla movet sedesque sibi circumspicit aptas.  
 Scinditur in geminas partes circumfluus amnis :  
 Insula nomen habet laterumque e parte duorum  
 Porrigit aequales media tellure lacertos.  
 Huc se de Latia pinu Phoebeius anguis  
 Contulit et finem specie coeleste resumpta  
 Luctibus imposuit venitque salutifer Urbi.

Hic tamen accessit delubris advena nostris :  
 Caesar in Urbe sua deus est, quem Marte togaque  
 Praecipuum non bella magis finita triumphis  
 Resque domi gestae properataque gloria rerum  
 In sidus vertere novum stellamque comantem,  
 Quam sua progenies ; neque enim de Caesaris actis  
 Ullum maius opus, quam quod pater extitit huius.  
 Scilicet aequoreos plus est domuisse Britannos,  
 Perque papyriferi septemflua flumina Nili  
 Victrices egisse rates, Numidasque rebelles  
 Cinyphiumque Iubam Mithridateisque tumentem  
 Nominibus Pontum populo adiecissem Quirini,  
 Et multos meruisse, aliquos egisse triumphos,  
 Quam tantum genuisse virum ? quo praeside rerum  
 Humano generi, Superi, favistis abunde.  
 Ne foret hic igitur mortali semine cretus,  
 Ille deus faciendus erat.

OVID.

## XXXVIII.

ALL WORK AND NO PLAY  
 MAKES JACK A DULL BOY.

Nec illud quidem quod admoneamus indignum est, ingenia puerorum nimia interim emendationis severitate deficere ; nam et desperant et dolent et novissime oderunt et, quod maxime nocet, dum omnia timent, nihil conantur. Quod etiam rusticis notum est, qui frondibus teneris non putant adhibendam esse falcam, quia reformidare ferrum videntur et nondum cicatricem pati posse. Iucundus ergo tum maxime debet esse praceptor, ut remedia, quae alioqui natura sunt aspera, molli manu leniantur ; laudare aliqua, ferre quaedam, mutare etiam, redditu cur id fiat ratione, illuminare interponendo aliquid sui. Nonnumquam hoc quoque erit

utile, ipsum totas dictare materias, quas et imitetur puer et interim tamquam suas amet. Et si tam neglegens eius stilus fuerit, ut emendationem non recipiat, expertus sum prodesse, quotiens eandem materiam rursus a me tractatam scribere de integro iuberem, posse enim eum adhuc melius; quatenus nullo magis studia quam spe gaudent. Aliter autem alia aetas emendanda est et pro modo virium et exigendum et corrigendum opus. Solebam ego dicere pueris aliquid ausis licentius aut laetius, laudare illud me adhuc, venturum tempus, quo idem non permitterem; ita et ingenio gaudebant et iudicio non fallebantur.

QUINTILIAN.

XXXIX.

THE VARIETY OF NATURE.

Praeter eat genus humanum mutaeque natantes  
 Squamigerum pecudes et laeta armenta feraeque  
 Et variae volucres, laetantia quae loca aquarum  
 Concelebrant circum ripas fontisque lacusque,  
 Et quae pervolgant nemora avia per volitantes;  
 Quorum unum quidvis generatim sumere perge,  
 Invenies tamen inter se differre figuris.  
 Nec ratione alia proles cognoscere matrem  
 Nec mater posset prolem; quod posse videmus  
 Nec minus atque homines inter se nota cluere.  
 Nam saepe ante deum vitulus delubra decora  
 Turicremas propter mactatus concidit aras  
 Sanguinis expirans calidum de pectore flumen;  
 At mater viridis saltus orbata per agrans  
 Noscit humi pedibus vestigia pressa bisulcis,  
 Omnia convisens oculis loca si queat usquam  
 Conspicere amissum fetum, completque querellis  
 Frondiferum nemus absistens et crebra revisit

Ad stabulum desiderio perfixa iuvenci,  
 Nec tenerae salices atque herbae rore vigentes  
 Fluminaque illa queunt summis labentia ripis  
 Oblectare animum subitamque avertere curam,  
 Nec vitulorum aliae species per pabula laeta  
 Derivare queunt animum curaque levare :  
 Usque adeo quiddam proprium notumque requirit.

LUCRETIUS.

## XL.

## A PURCHASER FRIGHTENED OUT OF A BARGAIN.

*St.* Per deos atque homines dico, ne tu illunc agrum  
 Tuom siris unquam fieri, neque gnati tui.  
*Ei* rei argumentum dicam. *Ph.* Audire edepol lubet.  
*St.* Primum omnium, olim terra quom proscinditur,  
 In quinto quoque sulco moriuntur boves.

*Ph.* Apage !

*St.* Neque unquam quisquam est, quoius ille ager fuit,  
 Quin pessume ei res vorterit, quoium fuit.

Alii exulatum abierunt ; alii emortui ;

Alii se suspendere. Hem, nunc hic, quoius est,  
 Ut ad incitas redactus ! *Ph.* Apage a me istum agrum !

*St.* Magis Apage dicas, si omnia a me audiveris :

Nam fulguritae sunt hic alternae arbores ;

Sues moriuntur angina acerrume ;

Oves scabrae sunt, tam glabrae, hem, quam haec est  
 manus.

Tum autem Syrorum, genus quod patientissimum est  
 Hominum, nemo extat, qui ibi sex menses vixerit :  
 Ita cuncta solstitiali morbo decidunt.

*Ph.* Credo ego istuc, Stasime, ita esse ; sed Campas  
 genus

Multo Syrorum iam antidit patientia.

Sed iste est ager profecto, ut te audivi loqui,

Malos in quem omnes publice mitti decet.  
 Sicut Fortunatorum memorant insulas,  
 Quo cuncti, qui aetatem egerunt caste suam,  
 Conveniant : contra istoc detrudi maleficos  
 Aequom videtur, qui quidem istius sit modi.  
*St.* Hospitium est calamitatis. Quid verbis opus est?  
 Quamvis malam rem quaerens, illic reperias.  
*Ph.* At tu hercle et illi et alibi. *St.* Cave, sis, dixeris,  
 Me tibi dixisse hoc. *Ph.* Dixisti arcano satis.  
*St.* Quin hic quidem cupit illum ab se abalienarier,  
 Si quidem reperire possit, cui os sublinat.  
*Ph.* Meus quidem hercle nunquam fiet. *St.* Si sapies  
 quidem.  
 Lepide hercle de agro ego hunc senem deterri.

PLAUTUS.

## XLII.

## CICERO TO PAETUS.

Dupliciter delectatus sum tuis litteris, et quod ipse  
 risi et quod te intellexi iam posse ridere ; me autem a te,  
 ut scurram velitem, malis oneratum esse non moleste  
 tuli : illud doleo, in ista loca venire me, ut constitueram,  
 non potuisse ; habuisses enim non hospitem, sed contu-  
 bernalem. At quem virum ! non eum, quem tu es so-  
 litus promulside confidere : integrum famem ad ovum  
 adfero, itaque usque ad assum vitulinum opera perdu-  
 citur. Illa mea, quae solebas antea laudare, 'o hominem  
 facilem ! o hospitem non gravem !' abierunt : nunc  
 omnem nostram de re publica curam, cogitationem de  
 dicenda in senatu sententia, commentationem causarum  
 abiecimus ; in Epicuri nos, adversarii nostri, castra conie-  
 cimus, nec tamen ad hanc insolentiam, sed ad illam  
 tuam lautitiam, veterem dico, cum in sumptum habebas :  
 etsi numquam plura praedia habuisti. Proinde te para :

cum homine et edaci tibi res est et qui iam aliquid intellegat ; ὁψιμαθεῖς autem homines scis quam insolentes sint : dediscendae tibi sunt sportellae et artolagani tui. Nos iam exquisitae artis tantum habemus, ut Verrium tuum et Camillum—qua munditia homines ! qua elegantia !—vocare saepius audeamus ; sed vide audaciam : etiam Hirtio cenam dedi, sine pavone tamen ; in ea cena coquus meus praeter ius fervens nihil non potuit imitari. Haec igitur est nunc vita nostra : mane salutamus domi et bonos viros multos, sed tristes, et hos laetos victores, qui me quidem perofficiose et peramanter observant ; ubi salutatio defluxit, litteris me involvo : aut scribo aut lego ; veniunt etiam, qui me audiunt quasi doctum hominem, quia paulo sum quam ipsi doctior ; inde corpori omne tempus datur. Patriam eluxi iam et gravius et diutius, quam ulla mater unicum filium. Sed cura, si me amas, ut valeas, ne ego te iacente bona tua comedim ; statui enim tibi ne aegroto quidem parcere.

CICERO.

## XLII.

## AGRICOLA.

Brevi deinde Britannia consularem Petilium Cerialem accepit. Habuerunt virtutes spatium exemplorum ; sed primo Cerialis labores modo et discrimina, mox et gloriam communicabat : saepe parti exercitus in experimentum, aliquando maioribus copiis ex eventu praefecit. Nec Agricola umquam in suam famam gestis exultavit : ad auctorem ac ducem ut minister fortunam referebat. Ita virtute in obsequendo, verecundia in praedicando extra invidiam nec extra gloriam erat.

Revertentem ab legatione legionis divus Vespasianus inter patricios adscivit ; ac deinde provinciae Aquitaniae

praeposuit, splendidae in primis dignitate administratione ac spe consulatus, cui destinarat. Credunt plerique militaribus ingeniis subtilitatem deesse, quia castrensis iurisdictio secura et obtusior ac plura manu agens calliditatem fori non exerceat. Agricola naturali prudentia, quamvis inter togatos, facile iusteque agebat. Iam vero tempora curarum remissionumque divisa: ubi conventus ac iudicia poscerent, gravis, intentus, severus, et saepius misericors: ubi officio satis factum, nulla ultra potestatis persona: tristitiam et adrogantiam et avaritiam exuerat. Nec illi, quod est rarissimum, aut facilitas auctoritatem aut severitas amorem deminuit.

TACITUS.

## XLIII.

## THE COUNTRY'S JOYS.

Cur saepe siccii parva rura Nomenti  
 Laremque villae sordidum petam, quaeris?  
 Nec cogitandi, Sparse, nec quiescendi  
 In Urbe locus est pauperi: negant vitam  
 Ludimagistri mane, nocte pistores,  
 Aeriariorum marculi die toto.  
 Hinc otiosus sordidam quatit mensam  
 Neroniana nummularius massa:  
 Illinc paludis malleator Hispanae  
 Tritum nitenti fuste verberat saxum.  
 Nec turba cessat entheata Bellonae,  
 Nec fasciato naufragus loquax trunco,  
 A matre doctus nec rogare Iudeus,  
 Nec sulphuratae lippus institor mercis.  
 Numerare pigri damna qui potest somni,  
 Dicet quot aera verberent manus Urbis,  
 Quum secta Colcho Luna vapulat rhombo.  
 Tu, Sparse, nescis ista, nec potes scire,

Petilianis delicatus in regnis,  
 Cui plana summos despicit domus montes,  
 Et rus in Urbe est vinitorque Romanus;  
 Nec in Falerno colle maior auctumnus,  
 Intraque limen clausus essedo cursus,  
 Et in profundo somnus et quies nullis  
 Offensa linguis; nec dies, nisi admissus.  
 Nos transeuntis risus excitat turbae,  
 Et ad cubile est Roma: taedio fessis  
 Dormire quoties libuit, imus ad villam.

MARTIAL.

## XLIV.

ROMAN STYLE, IF WANTING IN GRACE, IS SUPERIOR  
IN FORCE.

Quare qui a Latinis exigit illam gratiam sermonis Attici, det mihi in eloquendo eandem iucunditatem, et parem copiam. Quid si negatum est, sententias aptabimus iis vocibus, quas habemus, nec rerum nimiam tenuitatem, ut non dicam pinguioribus, fortioribus certe verbis miscebimus, ne virtus utraque pereat ipsa confusione. Nam quo minus adiuvat sermo, rerum inventione pugnandum est. Sensus sublimes variique eruantur. Permovendi omnes affectus erunt, oratio translationum nitore illuminanda. Non possumus esse tam gracie: simus fortiores. Subtilitate vincimur: valeamus pondere. Proprietas penes illos est certior: copia vincamus. Ingenia Graecorum, etiam minora, suos portus habent: nos plerumque maioribus velis moveamur, validior spiritus nostros sinus tendat. Non tamen alto semper feremur: nam et litora interim sequenda sunt. Illis facilis per quaelibet vada accessus: ego aliquid, non multo, tamen, altius, in quo mea cymba non sidat, inveniam. Neque enim, si tenuiora haec ac pressiora

Graeci melius, in eoque vincimur solo, et ideo in comoediis non contendimus, prorsus tamen omittenda pars haec orationis ; sed exigenda ut optime possumus : possumus autem rerum et modo et iudicio esse similes : verborum gratia, quam in ipsis non habemus, extrinsecus conienda est. Annon in privatis et acutus, et non asper, et non indistinctus, et non supra modum elatus M. Tullius ? non in M. Calidio insignis haec virtus ? non Scipio, Laelius, Cato in eloquendo velut Attici Romanorum fuerunt ? Qui porro non satis est, quo nihil esse melius potest ?

QUINTILIAN.

## XLV.

‘THOUGH HE BE MY SON, HE SHALL SURELY DIE.’

Stabat cum eo senatus maiestas, favor populi, tribunicium auxilium, memoria absentis exercitus ; ex parte altera imperium invictum populi Romani et disciplina rei militaris et dictatoris edictum pro numine semper observatum et Manliana imperia et posthabita filii caritas publicae utilitati iactabantur. Hoc etiam L. Brutum, conditorem Romanae libertatis, antea in duobus liberis fecisse ; nunc patres comes et senes faciles, alieno imperio spreto, tanquam rei parvae, disciplinae militaris eversae iuventuti gratiam facere. Se tamen perstaturum in incepto nec ei, qui adversus dictum suum turbatis religionibus ac dubiis auspiciis pugnasset, quicquam ex iusta poena remissurum. Maiestas imperii perpetuane esset, non esse in sua potestate ; L. Papirium nihil eius deminuturum ; optare, ne potestas tribunicia, inviolata ipsa, violet intercessione sua Romanum imperium, neu populus in se potissimum dictatore ius dictatura exstinguat. Quod si fecisset, non L. Papirium, sed tribunos, sed pravum populi iudicium nequicquam posteros accusatueros.

Livy.

## XLVI.

## AN ATTACK UPON SULLA (?).

At ille eo processit, uti nihil gloriosum nisi tutum, et omnia retinenda dominationis honesta aestumet. Itaque illa quies et otium cum libertate, quae multi probi potius quam laborem cum honoribus capessebant, nulla sunt: hac tempestate serviundum aut imperitandum, habendus metus est aut faciundus, Quirites. Nam quid ultra? quaeve humana superant aut divina impolluta sunt? populus Romanus, paullo ante gentium moderator, exutus imperio, gloria, iure, agitandi inops despectusque, ne servilia quidem alimenta reliqua habet. Sociorum et Lati magna vis civitate pro multis et egregiis factis a vobis data per unum prohibentur, et plebis innoxiae patrias sedes occupavere pauci satellites, mercedem scelerum. Leges, iudicia, aerarium, provinciae reges penes unum, denique necis civium et vitae licentia. Simul humanas hostias vidistis et sepulchra infecta sanguine civili. Estne viris reliqui aliud quam solvere iniuriam aut mori per virtutem? quoniam quidem unum omnibus finem natura vel ferro saeptis statuit, neque quisquam extremam necessitatem nihil ausus nisi muliebri ingenio exspectat. Verum ego seditiosus, uti Sulla ait, qui praemia turbarum queror, et bellum cupiens, qui iura pacis repeto. Scilicet, quia non aliter salvi satisque tuti in imperio eritis, nisi Vettius Picens et scriba Cornelius aliena bene parata prodegerint; nisi approbaritis omnes proscriptionem innoxiorum ob divitias, cruciatus virorum illustrium, vastam urbem fuga et caedibus, bona civium miserorum quasi Cimbricam praedam venum aut dono datam.

SALLUST.

## XLVII.

## THE DEATH OF PALLAS.

Ut vidit socios : Tempus desistere pugnae ;  
 Solus ego in Pallanta feror ; soli mihi Pallas  
 Debetur ; cuperem ipse parens spectator adesset.  
 Haec ait ; et socii cesserunt aequore iusso.  
 At, Rutulum abscessu, iuvenis tum iussa superba  
 Miratus stupet in Turno, corpusque per ingens  
 Lumina volvit, obitque truci procul omnia visu,  
 Talibus et dictis it contra dicta tyranni :  
 Aut spoliis ego iam raptis laudabor opimis,  
 Aut leto insigni ; sorti pater aequus utrique est.  
 Tolle minas. Fatus medium procedit in aequor.  
 Frigidus Arcadibus coit in praecordia sanguis.  
 Desiluit Turnus biugis ; pedes apparat ire  
 Cominus. Utque leo, specula cum vidit ab alta  
 Stare procul campis meditantem in praelia taurum,  
 Advolat : haud alia est Turni venientis imago.  
 Hunc ubi contiguum missae fore credidit hastae,  
 Ire prior Pallas, si qua fors adiuvet ausum  
 Viribus imparibus ; magnumque ita ad aethera fatur :  
 Per patris hospitium et mensas, quas advena adisti,  
 Te precor, Alcide, coeptis ingentibus adsis.

VERGIL.

## XLVIII.

## A FRIEND'S SYMPATHY.

Nam, mihi quam dederit duplex Amathunsia curam,  
 Scitis, et in quo me corruerit genere.  
 Cum tantum arderem quantum Trinacria rupes  
 Lymphaque in Oetaeis Malia Thermopylis,  
 Maesta neque adsiduo tabescere pupula letu  
 Cessaret tristique imbre madere genae.

Qualis in aerei perlucens vertice montis  
 Rivus muscoso prosilit e lapide,  
 Qui cum de prona praeceps est valle volutus,  
 Per medium densi transit iter populi,  
 Dulce viatori lasso in sudore levamen,  
 Cum gravis exustos aestus hiulcat agros :  
 Hic, velut in nigro iactatis turbine nautis  
 Lenius aspirans aura secunda venit  
 Iam prece Pollucis, iam Castoris implorata,  
 Tale fuit nobis Mallius auxilium.  
 Is clusum lato patefecit limite campum,  
 Isque domum nobis isque dedit dominam,  
 Ad quam communes exerceremus amores.  
 Quo mea se molli candida diva pede  
 Intulit et trito fulgentem in limine plantam  
 Innixa arguta constituit solea.  
 Coniugis ut quondam flagrans advenit amore  
 Protesilaeam Laudamia domum  
 Incepit frustra, nondum cum sanguine sacro  
 Hostia caelestis pacificasset heros.  
 Nil mihi tam valde placeat, Ramnusia virgo,  
 Quod temere invitis suscipiatur heris.

CATULLUS.

## XLIX.

## THE PATRIOT'S APPEAL.

Quotiens caussas belli et necessitatem nostram in-  
 tueor, magnus mihi animus est hodiernum diem con-  
 sensumque vestrum initium libertatis toti Britanniae fore.  
 Nam et universi servitutis expertes et nullae ultra terrae  
 ac ne mare quidem securum imminentे nobis classe  
 Romana. Ita proelium atque arma, quae fortibus hon-  
 esta, eadem etiam ignavis tutissima sunt. Piores pugnae,  
 quibus adversus Romanos varia fortuna certatum est,

spem ac subsidium in nostris manibus habebant, quia nobilissimi totius Britanniae, iique in ipsis penetralibus siti, nec servientium litora aspicientes, oculos quoque a contactu dominationis inviolatos habebamus. Nos terrarum ac libertatis extremos recessus ipse ac sinus famae in hunc diem defendit, atque omne ignotum pro magnifico est. Sed nunc terminus Britanniae patet. Nulla iam ultra gens, nihil nisi fluctus et saxa, et infestiores Romani, quorum superbiam frustra per obsequium ac modestiam effugeris. Raptiores orbis postquam cuncta vastantibus defuere terrae, iam et mare scrutantur; si locuples hostis est, avari, si pauper, ambitiosi, quos non Oriens non Occidens satiaverit. Soli omnium opes atque inopiam pari affectu concupiscunt. Auferre, trucidare, rapere falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellant.

TACITUS.

## L.

## ROME ABANDONED.

O faciles dare summa deos eademque tueri  
 Difficiles. Urbem populis victisque frequentem  
 Gentibus et generis coeat si turba capacem  
 Humani facilem venturo Caesare praedam  
 Ignavae liquere manus. Quum pressus ab hoste  
 Clauditur externis miles Romanus in oris,  
 Effugit exiguo nocturna pericula vallo,  
 Et subitus rapti munimine cespitis agger  
 Praebet securos intra tentoria somnos:  
 Tu tantum auditio bellorum nomine, Roma,  
 Desereris; nox una tuis non credita muris.  
 Danda tamen venia est tantorum danda pavorum:  
 Pompeio fugiente timent. Tum ne qua futuri  
 Spes saltem trepidas mentes levet addita fati

Peioris manifesta fides superique minaces  
 Prodigis terras implerunt aethera pontum.  
 Ignota obscurae viderunt sidera noctes,  
 Ardentemque polum flammis, caeloque volantes  
 Obliquas per inane faces, crinemque timendi  
 Sideris et terris mutantem regna cometen.  
 Fulgura fallaci micuerunt crebra sereno,  
 Et varias ignis denso dedit aere formas:  
 Nunc iaculum longo nunc sparso lumine lampas  
 Emicuit caelo. Tacitum sine nubibus ullis  
 Fulmen et Arctois rapiens e partibus ignem  
 Percussit Latiale caput: stellaeque minores  
 Per vacuum solitae noctis decurrere tempus  
 In medium venere diem: cornuque coacto  
 Iam Phoebe toto fratrem quum redderet orbe  
 Terrarum subita percussa expalluit umbra.  
 Ipse caput medio Titan quum ferret Olympo  
 Condidit ardentes atra caligine currus  
 Involvitque orbem tenebris gentesque coegit  
 Desperare diem: qualem fugiente per ortus  
 Sole Thyesteae noctem duxere Mycenae.

LUCAN.

## LI.

## THE DEATH OF POMPEY WITNESSED BY HIS WIFE.

At non tam patiens Cornelia cernere saevum  
 Quam perferre nefas, miserandis aethera complet  
 Vocibus: 'O coniunx, ego te scelerata peremi:  
 Letiferae tibi caussa morae fuit avia Lesbos,  
 Et prior in Nili pervenit litora Caesar.  
 Nam cui ius alii sceleris? Sed, quisquis in istud  
 A superis immisse caput, vel Caesaris irae  
 Vel tibi prospiciens, nescis crudelis ubi ipsa  
 Viscera sint Magni: properas, atque ingeris ictus,

Qua votum est victo. Poenas non morte minores  
 Pendat, et ante meum videat caput. Haud ego culpa  
 Libera bellorum, quae matrum sola per undas,  
 Et per castra comes, nullis absterrita fatis,  
 Victum, quod reges etiam timuere, recepi.  
 Hoc merui coniunx, in tuta puppe relinquui?  
 Perfide parcebas? te fata extrema petente,  
 Vita digna fui? Moriar, nec munere regis.  
 Aut mihi praecipitem, nautae, permittite saltum,  
 Aut laqueum collo tortosque aptare rudentes:  
 Aut aliquis, Magno dignus comes, exigat ensem.  
 Pompeio praestare potest, quod Caesaris armis  
 Imputet. O saevi, properantem in fata tenetis?  
 Vivis adhuc, coniunx, et iam Cornelia non est  
 Iuris, Magne, sui. Prohibent accersere mortem:  
 Servor victori.'

LUCAN.

## LII.

## THE OLD DEMAGOGUE AND THE NEW.

Multa etiam nostra memoria, quae consulto praetereo,  
 fuerunt in ea contentione, ut popularis cupiditas a consilio principum dissideret. Nunc iam nihil est quod  
 populus a delectis principibusque dissideat; neque flagitat rem ullam neque novarum rerum est cupidus, et  
 otio suo et dignitate optimi cuiusque et universae rei-  
 publicae gloria delectatur. Itaque homines seditiosi ac  
 turbulenti, quia nulla iam largitione populum Romanum  
 concitare possunt, quod plebs perfuncta gravissimis sedi-  
 tionibus ac discordiis otium amplexatur, conductas ha-  
 bent conciones; neque id agunt ut ea dicant aut ferant,  
 quae illi velint audire qui in concione sunt, sed pretio  
 ac mercede perficiunt ut quidquid dicant id illi velle  
 audire videantur. Num vos existimatis Gracchos aut

Saturninum aut quemquam illorum veterum qui populares habebantur, ullum unquam in concione habuisse conductum? Nemo habuit. Ipsa enim largitio et spes commodi propositi sine mercede ulla multitudinem concitabat. Itaque temporibus illis, qui populares erant, offendebant illi quidem apud graves et honestos homines sed populi iudiciis atque omni significatione florebant. His in theatro plaudebatur: hi suffragiis quod contenderant consequebantur: horum homines nomen orationem vultum incessum amabant. Qui autem adversabantur ei generi, graves et magni homines habebantur: sed valebant in senatu multum, apud bonos viros plurimum: multitudini iucundi non erant, suffragiis offendebatur saepe eorum voluntas: plausum vero etiamsi quis eorum aliquando acceperat, ne quid peccasset pertimescebat. Attamen si quae res erat maior, idem ille populus horum auctoritate maxime commovebatur.

CICERO.

## LIII.

## EVANDER WELCOMES AENEAS.

Vix ea dicta: dehinc progressus monstrat et aram  
 Et Carmentalem Romani nomine portam  
 Quam memorant, Nymphae priscum Carmentis honorem,  
 Vatis fatidicae, cecinit quae prima futuros  
 Aeneadas magnos et nobile Pallanteum.  
 Hinc lucum ingentem, quem Romulus acer Asylum  
 Rettulit et gelida monstrat sub rupe Lupercal,  
 Parrhasio dictum Panos de more Lycae.  
 Nec non et sacri monstrat nemus Argilet,  
 Testaturque locum, et letum docet hospitis Argi.  
 Hinc ad Tarpeiam sedem et Capitolia dicit,  
 Aurea nunc, olim silvestribus horrida dumis.  
 Iam tum religio pavidos terrebat agrestis

Dira loci; iam tum silvam saxumque tremebant.  
 Hoc nemus, hunc, inquit, frondoso vertice collem,  
 Quis deus incertum est, habitat deus; Arcades ipsum  
 Credunt se vidiisse Iovem, cum saepe nigrantem  
 Aegida concuteret dextra, nimbosque cieret.  
 Haec duo praeterea disiectis oppida muris,  
 Reliquias veterumque vides monumenta virorum.  
 Hanc Ianus pater, hanc Saturnus condidit arcem;  
 Ianiculum huic, illi fuerat Saturnia nomen.  
 Talibus inter se dictis ad tecta subibant  
 Pauperis Euandri, passimque armenta videbant  
 Romanoque foro et lautis mugire Carinis.  
 Ut ventum ad sedes: Haec, inquit, limina victor  
 Alcides subiit, haec illum regia cepit.  
 Aude, hospes, contemnere opes, et te quoque dignum  
 Finge deo, rebusque veni non asper egenis.  
 Dixit, et angusti subter fastigia tecti  
 Ingentem Aenean duxit, stratisque locavit  
 Effultum foliis et pelle Libystidis ursae.

VERGIL.

## LIV.

## WAR THE BEST SECURITY FOR PEACE.

Quousque tandem ignorabitis vires vestras, quas natura ne beluas quidem ignorare voluit? Numerate saltem, quot ipsi sitis, quot adversarios habeatis. Si singuli singulos aggressuri essetis, tamen acrius crederem vos pro libertate quam illos pro dominatione certaturos; quoteni clientes circa singulos fuistis patronos, tot nunc adversus unum hostem eritis. Ostendite modo bellum; pacem habebitis. Videant vos paratos ad vim; ius ipsi remittent. Audendum est aliquid universis, aut omnia singulis patienda. Quousque me circumspectabitis? Ego quidem nulli vestrum deero; ne fortuna mea desit, vi-

dete. Ipse vindex vester, ubi visum inimicis est, nullus repente fui, et vidistis in vincula duci universi eum, qui a singulis vobis vincula depuleram. Quid sperem, si plus in me audeant inimici? An exitum Cassii Maeliique exspectem? Bene facitis, quod abominamini. Dii prohibebunt haec; sed nunquam propter me de caelo descendedit; vobis dent mentem oportet, ut prohibeatis, sicut mihi dederunt armato togatoque, ut vos a barbaris hostibus, a superbis defendetem civibus. Tam parvus animus tanti populi est, ut semper vobis auxilium adversus inimicos satis sit, nec ullum, nisi quatenus imperari vobis sinatis, certamen adversus patres noritis? Nec hoc natura insitum vobis est, sed usu possidemini.

LIVV.

## LV.

‘THE ONLY ART HER GUILT TO COVER,  
TO HIDE HER SHAME FROM EVERY EYE.’

At trepida et coeptis immanibus effera Dido,  
Sanguineam volvens aciem, maculisque trementes  
Interfusa genas, et pallida morte futura,  
Interiora domus irrumpit limina, et altos  
Conscendit furibunda rogos, ensemque recludit  
Dardanium, non hos quaesitum munus in usus.  
Hic postquam Iliacas vestes notumque cubile  
Conspergit, paulum lacrimis et mente morata,  
Incubuitque toro, dixitque novissima verba:  
‘Dulces exuviae, dum fata deusque sinebant,  
Accipite hanc animam, meque his exsolvite curis.  
Vixi, et, quem dederat cursum fortuna, peregi;  
Et nunc magna mei sub terras ibit imago.  
Urbem praeclaram statui; mea moenia vidi;  
Ulta virum, poenas inimico a fratre recepi;  
Felix, heu nimium felix, si litora tantum

Nunquam Dardaniae tetigissent nostra carinae !'  
 Dixit : et os impressa toro, 'Moriemur inultae !  
 Sed moriamur !' ait. 'Sic, sic iuvat ire sub umbras.  
 Hauriat hunc oculis ignem crudelis ab alto  
 Dardanus, et nostrae secum ferat omina mortis.'

Dixerat : atque illam media inter talia ferro  
 Collapsam aspiciunt comites, ensemque cruento  
 Spumantem, sparsasque manus. It clamor ad alta  
 Atria ; concussam bacchatur fama per urbem.  
 Lamentis, gemituque, et femineo ululatu  
 Tecta fremunt ; resonat magnis plangoribus aether ;  
 Non aliter quam si immissis ruat hostibus omnis  
 Carthago, aut antiqua Tyros ; flammaeque furentes  
 Culmina perque hominum volvantur perque deorum.

VERGIL.

LVI.

TACITUS REVIEWS THE PERIOD HIS WORK WILL COVER.

Opus adgredior opimum casibus, atrox proeliis, dis-  
 cors seditionibus, ipsa etiam pace saevum. Quattuor  
 principes ferro interempti : trina bella civilia, plura ex-  
 terna ac plerumque permixta : prosperae in oriente, ad-  
 versae in occidente res : turbatum Illyricum, Galliae  
 nutantes, perdomita Britannia et statim missa : coortae  
 in nos Sarmatarum ac Sueborum gentes, nobilitatus  
 cladibus mutuis Dacus, mota prope etiam Parthorum  
 arma falsi Neronis ludibrio. Iam vero Italia novis  
 cladibus vel post longam saeculorum seriem repetitis  
 adficta. Hausta aut obruta fecundissima Campaniae  
 ora, et urbs incendiis vastata, consumptis antiquissimis  
 delubris, ipso Capitolio civium manibus incenso. Pol-  
 lutae caerimoniae, magna adulteria : plenum exiliis mare,  
 infecti caedibus scopuli. Atrocius in urbe saevitum :  
 nobilitas, opes, omissi gestique honores pro crimine, et

ob virtutes certissimum exitium. Nec minus praemia delatorum invisa quam scelera, cum alii sacerdotia et consulatus ut spolia adepti, procurationes alii et interiorem potentiam, agerent verterent cuncta odio et terrore. Corrupti in dominos servi, in patronos liberti : et quibus deerat inimicus, per amicos oppressi. Non tamen adeo virtutum sterile saeculum, ut non et bona exempla prodiderit. Comitatae profugos liberos matres, secutae maritos in exilia coniuges ; propinqui audentes, constantes generi, contumax etiam adversus tormenta servorum fides ; supremae clarorum virorum necessitates, ipsa necessitas fortiter tolerata et laudatis antiquorum mortibus par exitus. Praeter multiplices rerum humanarum casus caelo terraque prodigia et fulminum monitus et futurorum praesagia, laeta tristia, ambigua manifesta ; nec enim umquam atrocioribus populi Romani cladibus magisve iustis indiciis adprobatum est non esse curae deis securitatem nostram, esse ultiōnem.

TACITUS.

## LVII.

## BIRTHDAY WISHES.

Dicamus bona verba (venit natalis) ad aras :

Quisquis ades, lingua, vir mulierque, fave.

Urantur pia tura focis, urantur odores

Quos tener e terra divite mittit Arabs.

Ipse suos genius adsit visurus honores,

Cui decorent sanctas mollia serta comas.

Illius puro destillent tempora nardo,

Atque satur libo sit madeatque mero,

Adnuat et, Cornute, tibi, quodcumque rogabis.

En age, quid cessas ? adnuit ille : roga.

Auguror, uxoris fidos optabis amores :

Iam reor hoc ipsos edidicisse deos.

Nec tibi malueris, totum quaecumque per orbem  
 Fortis arat valido rusticus arva bove,  
 Nec tibi, gemmarum quidquid felicibus Indis  
 Nascitur, eoi qua maris unda rubet.  
 Vota cadant utinam ! strepitantibus advolet alis  
 Flavaque coniugio vincula portet Amor,  
 Vincula, quae maneant semper, dum tarda senectus  
 Inducat rugas inficiatque comas.  
 Hic veniat natalis avis prolemque ministret,  
 Ludat et ante tuos turba novella pedes.

TIBULLUS.

## LVIII.

## CICERO TO ATTICUS.

Actium venimus a. d. xvii. Kal. Quintilis, cum quidem et Corcyrae et Sybotis muneribus tuis, quae et Areus et meus amicus Eutychides opipare et *φιλοπροσηγέστατα* nobis congesserant, epulati essemus Saliarem in modum. Actio maluimus iter facere pedibus, qui incommodissime navigassemus, et Leucatam flectere molestum videbatur ; actuariis autem minutis Patras accedere sine iis impedimentis non satis visum est decorum. Ego, ut saepe tu me currentem hortatus es, cotidie meditor, praecipio meis, faciam denique, ut summa modestia et summa abstinentia munus hoc extraordinarium traducamus. Parthus velim quiescat et fortuna nos iuvet : nostra praestabimus. Tu, quaequo, quid agas, ubi quoque tempore futurus sis, qualis res nostras Romae reliqueris, maxime de xx. et DCCC., cura ut sciamus. Id unis diligenter litteris datis, quae ad me utique perferantur, consequere. Illud tamen, quoniam nunc abes, cum id non agitur, aderis autem ad tempus, ut mihi rescripti, memento curare per te et per omnis nostros, in primis per Hortensium, ut annus noster maneat suo statu, ne quid novi

decernatur ; hoc tibi ita mando, ut dubitem an etiam te rogem, ut pugnes ne intercaletur. Sed non audeo tibi omnia onera imponere ; annum quidem utique teneto. Cicero meus, modestissimus et suavissimus puer, tibi salutem dicit. Dionysium semper equidem, ut scis, dilexi, sed cotidie pluris facio, et mehercule imprimis, quod te amat nec tui mentionem intermitti sinit.

CICERO.

## LIX.

## THE REVOLT OF CIVILIS.

Igitur Civilis desciscendi certus, occultato interim altiore consilio, cetera ex eventu iudicaturus, novare res hoc modo coepit. Iussu Vitellii Batavorum iuventus ad dilectum vocabatur, quem suapte natura gravem onerabant ministri avaritia ac luxu, senes aut invalidos conquirendo, quos pretio dimitterent : rursus inpubes et forma conspicui (et est plerisque procera pueritia) ad stuprum trahebantur. Hinc invidia et compositae seditionis auctores perpulere ut dilectum abnuerent. Civilis primores gentis et promptissimos volgi, specie epularum sacrum in nemus vocatos, ubi nocte ac laetitia incaluisse videt, a laude gloriaque gentis orsus iniurias et raptus et cetera servitii mala enumerat : neque enim societatem, ut olim, sed tamquam mancipia haberi : quando legatum, gravi quidem comitatu et superbo, cum imperio venire ? Tradi se praefectis centurionibusque ; quos ubi spoliis et sanguine expleverint, mutari, exquirique novos sinus et varia praedandi vocabula. Instare dilectum, quo liberi a parentibus, fratres a fratribus velut supremum dividantur. Numquam magis afflictam rem Romanam nec aliud in hibernis quam praedam et senes : attollerent tantum oculos et inania legionum nomina ne pavescerent. At sibi robur peditum equitumque, consanguineos Ger-

manos, Gallias idem cupientis. Ne Romanis quidem ingratum id bellum, cuius ambiguam fortunam Vespasiano inputaturos : victoriae rationem non redi.

TACITUS.

## LX.

## THE LOVER PRAYS TO FORGET HIS LOVE.

Siqua recordanti benefacta priora voluptas  
 Est homini, cum se cogitat esse pium,  
 Nec sanctam violasse fidem, nec foedere in ullo,  
 Divum ad fallendos numine abusum homines,  
 Multa parata manent in longa aetate, Catulle,  
 Ex hoc ingrato gaudia amore tibi.  
 Nam quaecunque homines bene cuiquam aut dicere  
 possunt  
 Aut facere, haec a te dictaque factaque sunt,  
 Omnia quae ingratae perierunt credita menti.  
 Quare iam te cur amplius excrucies ?  
 Quin tu animo offiras atque istinc te ipse reducis,  
 Et deis invitis desinis esse miser ?  
 Difficile est longum subito deponere amorem.  
 Difficile est, verum hoc qua lubet efficias :  
 Una salus haec est, hoc est tibi pervincendum,  
 Hoc facias, sive id non pote sive pote.  
 O dii, si vestrum est misereri, aut si quibus unquam  
 Extremam iam ipsa in morte tulistis opem,  
 Me miserum aspicite et, si vitam puriter egi,  
 Eripite hanc pestem perniciemque mihi,  
 Quae mihi surrepens imos ut torpor in artus  
 Expulit ex omni pectore laetias.  
 Non iam illud quaero, contra ut me diligit illa,  
 Aut, quod non potis est, esse pudica velit :  
 Ipse valere opto et tetur hunc deponere morbum.  
 O dii, reddite mi hoc pro pietate mea.

CATULLUS.

## LXI.

## THE SALE OF A FARM.

Aebutio negotium datur. Adest ad tabulam: licet Aebutius: deterrentur emptores multi, partim gratia Caesenniae, partim etiam pretio. Fundus addicitur Aebutio: pecuniam argentario promittit Aebutius: quo testimonio nunc vir optimus utitur, sibi emptum esse. Quasi vero aut nos ei negemus addictum, aut tum quisquam fuerit, qui dubitaret, quin emeretur Caesenniae; cum id plerique scirent, omnes fere audissent, hi coniectura assequi possent, cum pecunia Caesenniae ex illa hereditate deberetur, eam porro in praediis collocari maxime expediret, essent autem praedia, quae mulieri maxime convenient, ea venirent, liceretur is, quem Caesenniae dare operam nemo miraretur, sibi emere nemo posset suspicari. Hac emptione facta, pecunia solvitur a Caesennia: cuius rei putat iste rationem redi non posse, quod ipse tabulas averterit: se autem habere argentarii tabulas, in quibus sibi expensa pecunia lata sit acceptaque relata: quasi id aliter fieri oportuerit.

CICERO.

## LXII.

## SUASIONES.

Sed quoniam plura sunt orationum genera, eaque diversa, neque in unam formam cadunt omnia: laudationum suasionum et historiarum et talium scriptionum, qualem Isocrates fecit Panegyricum multique alii qui sunt nominati sophistae, reliquarumque rerum, quae absunt ab forensi contentione eiusque totius generis, quod Graece ἐπιδεικτικὸν nominatur, quod quasi ad inspicendum delectationis causa comparatum est, formam non complectar hoc tempore; non quo negligenda sit; est

enim illa quasi nutrix eius oratoris quem informare volumus et de quo molimur aliquid exquisitius dicere. Ab hac et verborum copia alitur et eorum constructio et numerus liberiore quadam fruitur licentia. Datur etiam venia concinnitati sententiarum, et arguti certique et circumscripsi verborum ambitus conceduntur, de industriaque non ex insidiis, sed aperte ac palam elaboratur, ut verba verbis quasi demensa et paria respondeant, ut crebro conferantur pugnantia comparenturque contraria et ut pariter extrema terminentur eumdemque referant in cadendo sonum; quae in veritate causarum et rarius multo facimus et certe occultius. Dulce igitur orationis genus et solutum et effluens, sententiis argutum verbis sonans est in illo epidictico genere quod diximus proprium sophistarum, pompae quam pugnae aptius, gymnasiis et palaestrae dicatum, spretum et pulsum foro.

CICERO.

## LXIII.

## THE PUNISHMENT OF THE CATILINARIANS.

Saepenumero, P. C., multa verba in hoc ordine feci, saepe de luxuria atque avaritia nostrorum civium questus sum, multosque mortalis ea causa advorsos habeo; qui mihi atque animo meo nullius unquam delicti gratiam fecissem, haud facile alterius lubidini malefacta condonabam. Sed ea tametsi vos parvi pendebatis, tamen res publica firma erat; opulentia negligentiam tolerabat. Nunc vero non id agitur, bonisne an malis moribus vivamus, neque quantum aut quam magnificum imperium populi Romani sit, sed haec cuiuscunque modi videntur, nostra an nobiscum una hostium futura sint. Hic mihi quisquam mansuetudinem et misericordiam nominat. Iampridem equidem nos vera vocabula rerum amisimus, quia bona aliena largiri liberalitas, malarum rerum audacia

fortitudo vocatur, eo res publica in extremo sita est. Sint sane, quoniam ita se mores habent, liberales ex sociorum fortunis, sint misericordes in furibus aerarii; ne illi sanguinem nostrum largiantur, et dum paucis sceleratis parcunt, bonos omnis perditum eant. Bene et composite C. Caesar paullo ante in hoc ordine de vita et morte disseruit, credo falsa existumans ea quae de inferis memorantur, divorso itinere malos a bonis loca taetra, inulta, foeda atque formidolosa habere. Itaque censuit pecunias eorum publicandas, ipsos per municipia in custodiis habendos; videlicet timens, ne, si Romae sint, aut a popularibus coniurationis aut a multitudine conducta per vim eripiantur. Quasi vero mali atque scelesti tantummodo in urbe, et non per totam Italiam sint, aut non ibi plus possit audacia, ubi ad defendendum opes minores sunt.

SALLUST.

## LXIV.

## SELF-JUSTIFICATION.

Quirites, multa mihi pericula domi militiaeque, multa advorsa fuere; quorum alia toleravi, partim repulsi deorum auxiliis et virtute mea: in quis omnibus nunquam animus negotio defuit neque decretis labos: malae secundaeque res opes, non ingenium mihi mutabant. At contra in his miseriis cuncta me cum fortuna deseruere. Praeterea senectus, per se gravis, curam duplicat, cui misero acta iam aetate ne mortem quidem honestam sperare licet. Nam si parricida vostri sum et bis genitus hic deos penates meos patriamque et summum imperium vilia habeo, quis mihi vivo cruciatus satis est aut quae poena mortuo? quin omnia memoria apud inferos supplicia scelere meo vici. A prima adulescentia in ore vestro privatus et in magistratibus

egi: qui lingua qui consilio meo qui pecunia voluere,  
 usi sunt; neque ego callidam facundiam neque ingenium  
 ad male faciendum exercui: avidissimus privatae gratiae  
 maximas inimicitias pro re publica suscepit; quis victus  
 cum illa simul cum egens alienae opis plura mala ex-  
 spectarem, vos, Quirites, rursus mihi patriam deosque  
 penates cum ingenti dignitate dedistis. Pro quibus  
 beneficiis vix satis gratus videar, si singulis animam,  
 quam nequeo, concesserim: nam vita et mors iura  
 naturae sunt; ut sine dedecore cum civibus fama et  
 fortunis integer agas, id dono datur atque accipitur.  
 Adsum en C. Cotta consul; facio quod saepe maiores  
 asperis bellis fecere: voveo dedoque me pro re publica.

SALLUST.

## LXV.

## THE SUBJECT OF THE PHARSALIA.

Bella per Emathios plus quam civilia campos  
 Iusque datum sceleri canimus, populumque potentem  
 In sua victrici conversum viscera dextra,  
 Cognatasque acies, et rupto foedere regni  
 Certatum totis concussi viribus orbis  
 In commune nefas, infestisque obvia signis  
 Signa, pares aquilas, et pila minantia pilis.  
 Quis furor, o cives, quae tanta licentia ferri  
 Gentibus invisis Latium praebere cruorem?  
 Cumque superba foret Babylon spolianda tropaeis  
 Ausoniis umbraque erraret Crassus inulta,  
 Bella geri placuit nullos habitura triumphos?  
 Heu quantum potuit terrae pelagique parari  
 Hoc quem civiles hauserunt sanguine dextrae,  
 Unde venit Titan, et nox ubi sidera condit,  
 Quaque dies medius flagrantibus aestuat horis,  
 Et qua bruma rigens ac nescia vere remitti

Adstringit Scythico glacialem frigore pontum.  
 Sub iuga iam Seres, iam barbarus isset Araxes,  
 Et gens si qua iacet nascenti conscientia Nilo.  
 Tum, si tantus amor belli tibi, Roma, nefandi,  
 Totum sub Latias leges cum miseris orbem,  
 In te verte manus: nondum tibi defuit hostis.  
 At nunc semirutis pendent quod moenia tectis  
 Urbibus Italiae, lapsisque ingentia muris  
 Saxa iacent, nulloque domus custode tenentur  
 Rarus et antiquis habitator in urbibus errat,  
 Horrida quod dumis multosque inarata per annos  
 Hesperia est, desuntque manus poscentibus arvis,  
 Non tu, Pyrrhe ferox, nec tantis cladibus auctor  
 Poenus erit; nulli penitus descendere ferro  
 Contigit; alta sedent civilis volnera dextrae.

LUCAN.

## LXVI.

## TREATING—LEGAL AND ILLEGAL.

Haec omnia sectatorum spectaculorum prandiorum item crimina, a multitudine in tuam nimiam diligentiam, Servi, coniecta sunt: in quibus tamen Murena ab senatus auctoritate defenditur. Quid enim? Senatus num obviam prodire crimen putat? non; sed mercede: convince. Num sectari multos? non; sed conductos: doce. Num locum ad spectandum dare, aut ad prandium invitare? minime. Sed vulgo, passim. Quid est vulgo? universos. Non igitur, si L. Natta, summo loco adolescens, qui et quo animo iam sit et qualis vir futurus, videmus, in equitum centuriis voluit esse et ad hoc officium necessitudinis, et ad reliquum tempus, gratiosus, id erit eius vitrico fraudi aut criminis; nec si virgo vestalis, huius propinqua et necessaria, locum suum gladiatoribus

concessit huic, non et illa pie fecit et hic a culpa est remotus. Omnia haec sunt officia necessariorum, commoda tenuiorum, munia candidatorum. At enim agit mecum austere et stoice Cato. Negat verum esse, allici benevolentiam cibo: negat, iudicium hominum in magistratibus mandandis corrumpi voluptatibus oportere. Ergo ad coenam petitionis causa si quis vocat condemnetur. Quippe, inquit, tu mihi sumnum imperium, summam auctoritatem, tu gubernacula rei publicae petas fovendis hominum sensibus et deleniendis animis et adhibendis voluptatibus? Utrum lenocinium, inquit, a grege delicate iuventutis, an orbis terrarum imperium a populo R. petebas? Horribilis oratio; sed eam usus vita mores civitas ipsa respuit.

CICERO.

## LXVII.

## THE FEES OF RHETORICIANS.

Ergo sibi dabit ipse rudem si nostra movebunt  
 Consilia et vitae diversum iter ingredietur  
 Ad pugnam qui rhetorica descendit ab umbra,  
 Summula ne pereat, qua vilis tessera venit  
 Frumenti; quippe haec merces lautissima. Tempta  
 Chrysogonus quanti doceat vel Polio quanti  
 Lautorum pueros: artem scindes Theodori.  
 Balnea sexcentis et pluris porticus in qua  
 Gestetur dominus quotiens pluit—anne serenum  
 Exspectet spargatque luto iumenta recenti?—  
 Parte alia longis Numidarum fulta columnis  
 Surgat et algentem rapiat cenatio solem.  
 Quanticumque domus, veniet qui fercula doce  
 Conponat, veniet qui pulmentaria condat.  
 Hos inter sumptus sestertia Quintiliano  
 Ut multum duo sufficient: res nulla minoris

Constat patri quam filius. ‘Unde igitur tot  
Quintilianus habet saltus?’ Exempla novorum  
Fatorum transi. Felix et pulcher et acer,  
Felix et sapiens et nobilis et generosus  
Adpositam nigrae lunam subtexit alutae;  
Felix orator quoque maximus et iaculator,  
Et si perfixit cantat bene. Distat enim quae  
Sidera te excipient modo primos incipientem  
Edere vagitus.

JUVENAL.

## LXVIII.

YOU COURT THE RICH AND NEGLECT THE VIRTUOUS.

Sed cum in hominibus iuvandis aut mores spectari aut  
fortuna soleat, dictu quidem est proclive itaque volgo  
loquuntur, se in beneficiis collocandis mores hominum  
non fortunam sequi. Honesta oratio est. Sed quis est  
tandem qui inopis et optimi viri causae non anteponat in  
opera danda gratiam fortunati et potentis? A quo enim  
expeditior et celerior remuneratio fore videtur in eum fere  
est voluntas nostra propensior. Sed animadvertisendum  
est diligentius quae natura rerum sit. Nimis enim  
inops ille, si bonus est vir, etiamsi referre gratiam non  
potest, habere certe potest. Commodo autem, qui-  
cumque dixit, pecuniam qui habeat, non reddidisse, qui  
reddiderit, non habere, gratiam autem et qui rettulerit  
habere et qui habeat rettulisse. At qui se locupletes,  
honoratos, beatos putant, ii ne obligari quidem beneficio  
volunt: quin etiam beneficium se dedisse arbitrantur,  
cum ipsi quamvis magnum aliquod acceperint, atque  
etiam a se aut postulari aut exspectari aliquid suspicantur,  
patrocinio vero se usos aut clientes appellari mortis  
instar putant. At vero ille tenuis, cum, quidquid factum

sit, se spectatum, non fortunam putat, non modo illi qui est meritus, sed etiam illis, a quibus expectat—eget enim multis—gratum se videri studet, neque vero verbis auget suum munus, si quo forte fungitur, sed etiam extenuat. Videndumque illud est, quod, si opulentum fortunatumque defenderis, in uno illo aut, si forte, in liberis eius manet gratia: sin autem inopem, probum tamen et modestum, omnes non improbi humiles, quae magna in populo multitudo est, praesidium sibi paratum vident.

CICERO.

## LXIX.

## THE CAUSE OF GHOSTS.

Dico igitur rerum effigias tenuisque figuras  
 Mittier ab rebus summo de corpore rerum,  
 Quae quasi membranae vel cortex nominitandast,  
 Quod speciem ac formam similem gerit eius imago  
 Cuiuscumque cluet de corpore fusa vagari.  
 Id licet hinc quamvis hebeti cognoscere corde.  
 Principio quoniam mittunt in rebus apertis  
 Corpora res multae, partim diffusa solute,  
 Robora ceu fumum mittunt ignesque vaporem,  
 Et partim contexta magis condensaque, ut olim  
 Cum teretis ponunt tunicas aestate cicadae,  
 Et vituli cum membranas de corpore summo  
 Nascentes mittunt, et item cum lubrica serpens  
 Exuit in spinis vestem; nam saepe videmus  
 Illorum spoliis vepres volitantibus auctas:  
 Quae quoniam fiunt, tenuis quoque debet imago  
 Ab rebus mitti summo de corpore rerum.  
 Nam cur illa cadant magis ab rebusque recedant  
 Quam quae tenvia sunt, hiscendist nulla potestas:  
 Praesertim cum sint in summis corpora rebus

Multa minuta, iaci quae possint ordine eodem  
 Quo fuerint et formai servare figuram,  
 Et multo citius, quanto minus indupediri  
 Pauca queunt et sunt *in* prima fronte locata.

LUCRETIUS.

## LXX.

## WHO IS MOST WORTHY OF ADMIRATION?

Sed, ne quis sit admiratus cur, quum inter omnes philosophos constet, a meque ipso saepe disputatum sit, qui unam haberet, omnes habere virtutes, nunc ita seiungam, quasi possit quisquam, qui non idem prudens sit, iustus esse, alia est illa, cum veritas ipsa limatur in disputatione, subtilitas, alia, cum ad opinionem communem omnis accommodatur opinio. Quam ob rem, ut vulgus, ita nos hoc loco loquimur, ut alios fortes, alios bonos viros, alios prudentes dicamus. Popularibus enim verbis est agendum et usitatis cum loquimur de opinione populari, idque eodem modo fecit Panaetius. Sed ad propositum revertamur. Erat igitur ex tribus, quae ad gloriam pertinent, hoc tertium, ut cum admiratione hominum, honore ab iis digni iudicaremur. Admirantur igitur communiter illi quidem omnia, quae magna et praeter opinionem suam animadverterunt: se, paratim autem in singulis, si perspiciunt nec opinata quaedam bona. Itaque eos viros suspiciunt, maximisque efferunt laudibus, in quibus existimant se excellentes quasdam et singulares virtutes perspicere, despiciunt autem eos et contemnunt, in quibus nihil virtutis, nihil animi, nihil nervorum putant. Admiratione autem afficiuntur ii qui anteire ceteros virtute putantur et cum omni carere dedecore tum vero iis vitiis, quibus alii non facile possunt obsistere. Nam et voluptates, blandissimae dominae, maiores partes animi a virtute detorquent; et

dolorum cum admoventur faces, praeter modum plerique exterrentur: vita mors divitiae paupertas, omnes homines vehementissime permovent. Quae qui in utramque partem excelso animo magnoque despiciunt quumque aliqua his ampla et honesta res obiecta est, totos ad se convertit et rapit, tum quis non admiretur splendorem pulcritudinemque virtutis?

CICERO.

## LXXI.

## FATHER AND SON.

LYS. Mille modis amor ignorandust, procul abdendust  
apstinendust:

Nam qui in amorem praecipitavit, peius perit quasi  
saxo saliat.

Apage te sis amor: tuas res tibi habeto.

Amor, amicus mihi ne fuas:

Sunt tamen quos miseros misere maleque habeas,  
Quos tibi fecisti obnoxios.

Certa res est ad frugem adipicere animum:

Quamquam ibi grandis capitur labos.

Boni sibi haec expetunt, rem, fidem, honorem,  
Gloriam et gratiam: hoc probis pretiumst.

Eo mihi magis lubet cum probis potius

Quam inprobis vivere vanidicis.

PH. Quo illic homo foras se penetravit ex aedibus?

LY. Pater, adsum: inpera quidvis, neque ero in  
mora tibi

Nec latebrose me aps tuo conspectu occultabo.

PH. Feceris par tuis ceteris factis,

Parque pietati, tuom si patrem percoleas.

Nolo ego cum inprobis te viris, gnate mi,

Neque in via neque in foro nec ullum sermonem ex-  
sequi.

Novi ego hoc saeculum, moribus quibus sit:  
 Malus bonus malum esse volt, ut sit sui similis:  
 Turbant, miscent mores mali, rapax, avarus, invidus:  
 Sacrum profanum, puplicum privatum habent, hiulca  
 gens.  
 Haec ego doleo, haec sunt quae excruciant, haec  
 dies noctes canto ut caveas.

PLAUTUS.

## LXXII.

## NOX EST UNA LONGA DORMIENDA EST.

Clausus ab umbroso qua ludit pontus Averno,  
 Fumida Baiarum stagna tepentis aquae,  
 Qua iacet et Troiae tubicen Misenus arena,  
 Et sonat Herculeo structa labore via,  
 Hic ubi mortales dextra cum quaereret urbes,  
 Cymbala Thebano concrepere deo,  
 At nunc, invisae magno cum crimine Baiae,  
 Quis deus in vestra constitit hostis aqua?  
 His pressus Stygias vultum demisit in undas;  
 Errat et in vestro spiritus ille lacu.  
 Quid genus aut virtus aut optima profuit illi  
 Mater, et amplexum Caesaris esse focos,  
 Aut modo tam pleno fluitantia vela theatro,  
 Et per maternas omnia gesta manus?  
 Occidit, et misero steterat vigesimus annus:  
 Tot bona tam parvo clausit in orbe dies.  
 I nunc, tolle animos et tecum finge triumphos,  
 Stantiaque in plausum tota theatra iuvent;  
 Attalicas supera vestes, atque omnia magnis  
 Gemmea sint ludis: ignibus ista dabis.  
 Sed tamen huc omnes, huc primus ut ultimus ordo;  
 Est mala, sed cunctis ista terenda viast:

Exoranda canis tria sunt latrantia colla,  
 Scandenda est torvi publica cymba senis.  
 Ille licet ferro cautus se condat et aere:  
 Mors tamen inclusum protrahit inde caput.  
 Nirea non facies, non vis exemit Achillem,  
 Croesum aut Pactoli quas parit umor opes.  
 Hic olim ignaros luctus populavit Achivos,  
 Atridae magno cum stetit alter amor.  
 At tibi, nauta, pias hominum qui traicis umbras,  
 Huc animae portent corpus inane tuae:  
 Qua Siculae victor telluris Claudius et qua  
 Caesar ab humana cessit in astra via.

PROPERTIUS.

## LXXXIII.

'FOR ALL THE SINS WITH WHICH THE FACE OF MAN  
 IS BLACKENED, MAN'S FORGIVENESS GIVE  
 AND TAKE.'

Sed urguetis identidem hominum esse istam culpam, non deorum, ut si medicus gravitatem morbi, gubernator vim tempestatis accuset, etsi hi quidem homunculi, sed tamen ridiculi: quis enim te adhibuisset, dixerit quispiam, si ista non essent? contra deum licet disputare liberius. In hominum vitiis aīs esse culpam: eam dedisses hominibus rationem, quae vitia culpamque excluderet. Ubi igitur locus fuit errori deorum? nam patrimonia spe bene tradendi relinquimus, qua possumus falli: deus falli qui potuit? an ut Sol, in currum cum Phaēthontem filium sustulit, aut ut Neptunus, cum Theseus Hippolytum perdidit, cum ter optandi a Neptuno patre habuisset potestatem? poëtarum ista sunt; nos autem philosophi esse volumus, rerum auctores, non fabularum. Atque hi tamen ipsi di poëtici, si scissent perniciosa fore illa filiis, peccasse in beneficio putarentur.

Et, si verum esset, quod Aristo Chius dicere solebat, nocere audientibus philosophos iis, qui bene dicta male interpretarentur—posse enim asotos ex Aristippi, acerbos e Zenonis schola exire—, prorsus si qui audierunt, vitiros essent discessuri, quod perverse philosophorum disputationem interpretarentur, tacere praestaret philosophos quam iis, qui se audissent, nocere. Sic, si homines rationem, bono consilio a dis immortalibus datam, in fraudem malitiamque convertunt, non dari illam quam dari humano generi melius fuit. Ut, si medicus sciat eum aegrotum, qui iussus sit vinum sumere, meracius sumpturum statimque peritum, magna sit in culpa, sic vestra ista providentia reprehendenda, quae rationem dederit iis, quos scierit ea perverse et improbe usuros: nisi forte dicitis eam nescisse; utinam quidem! sed non audebitis; non enim ignoro, quanti eius nomen putetis.

CICERO.

## LXXIV.

## DESCRIPTION OF GERMANY.

Terra etsi aliquanto specie differt, in universum tamen aut silvis horrida aut paludibus foeda, umidior qua Gallias, ventosior qua Noricum ac Pannionam aspicit; satis ferax, frugiferarum arborum impatiens, pecorum fecunda, sed plerumque improcera. Ne armentis quidem suus honor aut gloria frontis: numero gaudent, eaeque solae et gratissimae opes sunt. Argentum et aurum propitiine an irati di negaverint dubito. Nec tamen adfirmaverim nullam Germaniae venam argentum aurumve gignere: quis enim scrutatus est? Possessione et usu haud perinde adficiuntur. Est videre apud illos argentea vasa, legatis et principibus eorum muneri data, non in alia vilitate quam quae humo finguntur, quamquam proximi ob usum commerciorum aurum et argentum in pretio habent

formasque quasdam nostrae pecuniae adgnoscunt atque eligunt: interiores simplicius et antiquius permutatione mercium utuntur. Pecuniam probant veterem et diu notam, serratos bigatosque. Argentum quoque magis quam aurum sequuntur, nulla adfectione animi, sed quia numerus argenteorum facilior usui est promiscua ac vilia mercantibus.

Ne ferrum quidem superest, sicut ex genere telorum colligitur. Rari gladiis aut maioribus lanceis utuntur: hastas vel ipsorum vocabulo frameas gerunt angusto et brevi ferro, sed ita acri et ad usum habili, ut eodem telo, prout ratio poscit, vel comminus vel eminus pugnant. Et eques quidem scuto frameaque contentus est, pedites et missilia spargunt, pluraque singuli, atque in immensum vibrant, nudi aut sagulo leves.

TACITUS.

## LXXV.

‘OH, TO BE IN ENGLAND!  
NOW THAT SUMMER’S THERE.’

Frigora iam zephyri minuunt, annoque peracto  
Longior antiquis visa Maeotis hiemps:  
Impositamque sibi qui non bene pertulit Hellen,  
Tempora nocturnis aequa diurna facit.  
Utque malae crimen matris deponat hirundo  
Sub trabibus cunas tectaque parva facit.  
Otia nunc istic, ordine ex iunctisque ludis  
Cedunt verbosi garrula bella fori.  
Scena viget, studiisque favor distantibus ardet;  
Proque tribus resonant terna theatra foris.  
O quater et quotiens non est numerare beatum,  
Non interdicta cui licet urbe frui!  
Incipient aliquae tamen huc annare carinae,  
Hospitaque in Ponti littore puppis erit:

Sedulus occurram nautae, dictaque salute,  
 Quid veniat, quaeram, quisve quibusve locis.  
 Ille quidem, mirum, ni de regione propinqua  
     Non nisi vicinas tutus ararit aquas.  
 Rarus ab Italia tantum mare navita transit:  
     Litora rarus in haec portibus orba venit.  
 Sive tamen Graeca scierit, sive illa Latina  
     Voce loqui (certe gratiор huius erit):  
 Fas quoque ab ore freti longaeque Propontidos undis  
     Huc aliquem certo vela dedisse noto:  
 Quisquis is est, memori rumorem voce referre,  
     Et fieri famae parsque gradusque potest.  
 Is precor auditos possit narrare triumphos  
     Caesaris et Latio redditа votа Iovi;  
 Teque rebellatrix tandem, Germania, magni  
     Triste caput pedibus supposuisse ducis.  
 Haec mihi qui referet, quae non vidiisse dolebo,  
     Ille meae domui protinus hospes erit.

OVID.

## LXXVI.

## THE STRIFE OF THE ORDERS.

Tribunos plebis creare iterum voluistis; creastis. Consules facere vestrarum partium; etsi patribus videbamus iniquos, patricium quoque magistratum plebi donum fieri vidimus. Auxilium tribunicium, provocationem ad populum, scita plebis iniuncta patribus, sub titulo aequandarum legum nostra iura oppressa tulimus et ferimus. Qui finis erit discordiarum? ecquando unam urbem habere, ecquando communem hanc esse patriam licebit? Victi nos aequiore animo quiescimus quam vos victores. Satisne est, nobis vos metuendos esse? Adversus nos Aventinum capitur, adversus nos Sacer occupatur mons. Esquiliis quidem ab hoste prope captas et scandentem

in aggerem Volscum hostem nemo summovit. In nos viri, in nos armati estis. Agite dum, ubi hic curiam circumsederitis et forum infestum feceritis et carcerem impleveritis principibus, iisdem istis ferocibus animis egredimini extra portam Esquiline, aut, si ne hoc quidem audetis, ex muris visite agros vestros ferro igni- que vastatos, praedam abigi, fumare incensa passim tecta. At enim communis res per haec loco est peiore; ager uritur, urbs obsidetur, belli gloria penes hostes est. Quid tandem? Privatae res vestrae quo statu sunt? Iam unicuique ex agris sua damna nuntiabuntur. Quid est tandem domi unde ea expleatis? Tribuni vobis amissa reddent ac restituent? Vocis verborumque quantum voletis, ingerent, et criminum in principes et legum aliarum super alias et contionum; sed ex illis contionibus nunquam vestrum quisquam re, fortuna domum auctior rediit.

Livy.

## LXXVII.

## CUPID.

Quicumque ille fuit, puerum qui pinxit Amorem,  
 Nonne putas miras hunc habuisse manus?  
 Hic primum vidit sine sensu vivere amantes,  
 Et levibus curis magna perire bona.  
 Idem non frustra ventosas addidit alas,  
 Fecit et humano corde volare deum;  
 Scilicet alterna quoniam iactamur in unda  
 Nostraque non ullis permanet aura locis.  
 Et merito hamatis manus est armata sagittis,  
 Et pharetra ex humero Gnosia utroque iacet;  
 Ante ferit quoniam, tuni quam cernimus hostem,  
 Nec quisquam illo vulnere sanus abit.  
 In me tela manent, manet et puerilis imago;  
 Sed certe pennas perdidit ille suas,

Evolat heu ! nostro quoniam de pectore nusquam,  
 Assidiusque meo sanguine bella gerit.  
 Quid tibi iocundum est siccis habitare medullis ?  
 Si pudor est, alio traice tela tua  
 Intactos isto satius tentare veneno ;  
 Non ego sed tenuis vapulat umbra mea ;  
 Quam si perdideris, quis erit qui talia cantet ?  
 Haec mea musa levis gloria magna tua est,  
 Quae canit et digitos et lumina nigra puellae,  
 Et canit ut soleant molliter ire pedes.

PROPERTIUS.

## LXXXVIII.

THE CHOICE MAY BE A BAD ONE, BUT ITS THE PEOPLE'S  
CHOICE.

Ut fueris dignior quam Plancius : de quo ipso ita te  
 cum contendam paullo post, ut conservem dignitatem  
 tuam : sed, ut fueris dignior, non competitor a quo es  
 victus, sed populus a quo es praeteritus in culpa est. In  
 quo primum illud debes putare, comitiis, praesertim  
 aediliciis, studium esse populi non iudicium : e blandita  
 illa non enucleata esse suffragia : eos, qui suffragium  
 ferant, quid denique ipsi debeant, considerare saepius  
 quam quid cuique a republica debeat. Sin autem  
 mavis esse iudicium, non tibi id rescindendum est sed  
 ferendum. Male iudicavit populus. At iudicavit. Non  
 debuit. At potuit. Non fero. At multi clarissimi et  
 sapientissimi cives tulerunt. Est enim haec condicio  
 liberorum populorum, praecipueque huius principis populi  
 et omnium gentium domini ac victoris, posse suffragiis  
 vel dare vel detrahere quod velit cuique : nostrum est  
 autem, qui in hac tempestate populi iactemur ac fluctibus,  
 ferre modice populi voluntates, allicere alienas, retinere

partas, placare turbatas : honores si magni non putemus,  
non servire populo : sin eos expectamus non defatigari  
supplicando.

CICERO.

## LXXIX.

## THE LOVER SHUT OUT.

DI. Non licet quod obsonavi me participem fieri ?  
AST. Si volebas participari, auferres dimidium domum.  
Nam item, ut Acherunti, hic apud nos ratio accepti  
scribitur :  
Intro accipitur ; quando acceptum est, non potest ferri  
foras.  
Bene vale. DI. Resiste ! AST. Omitte ! DI. Sine me  
ire intro. AST. Ad te quidem.  
DI. Imo istuc ad vos volo ire. AST. Non potest. Ni-  
mium petis.  
DI. Sine experiri. AST. Imo opperire : vis est experirier.  
DI. Dic me adesse. AST. Occupata est ; res ita est,  
ne frustra sis.  
DI. Redin', an non redis ? AST. Si vocat me, quae in  
me plus potest, quam potes.  
DI. Uno verbo. AST. Eloquere. DI. Mittin' me intro ?  
AST. Mendax es ! abi !  
Unum aibas ; atque tria dixti verba, odi male men-  
dacia.  
DI. Abiit intro ! me lusit ! Ego ut istaec mihi patiar  
fieri ?  
Iam hercle ego tibi, inlecebra, ludos faciam clamore  
in via,  
Quae advorsum legem accepisti a plurimis pecuniam !  
Iam hercle apud omnes magistratus faxo erit nomen  
tuom ;  
Postidea ego in te manum iniiciam quadrupli, benefica,  
Suppostrix puerum ! Ego edepol iam tua probra aperibo  
omnia.—

Evolat heu ! nostro quoniam de pectore nusquam,  
 Assidiusque meo sanguine bella gerit.  
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 Si pudor est, alio traice tela tua  
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DI. Dic me adesse. AST. Occupata est ; res ita est,  
ne frustra sis.

DI. Redin', an non redis ? AST. Si vocat me, quae in  
me plus potest, quam potes.

DI. Uno verbo. AST. Eloquere. DI. Mittin' me intro ?  
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tuom ;

Postidea ego in te manum iniiciam quadrupli, benefica,  
Suppostrix puerum ! Ego edepol iam tua probra aperibo  
omnia.—

Nihili pudet me; perdidi omne, quod fuit! fio impudens,  
 Nec mihi adost tantillum pensi iam, quos capiam calceos.  
 Sed quid ego hic clamo? quid si me iubeat intromittier?  
 Conceptis, me non facturum, verbis iurem, si velit.—  
 Nugae sunt. Si stimulus pugnis caedis, manibus plus  
 dolet.

De nihilo nihil est irasci; quae te non flocci facit.

PLAUTUS.

**LXXX.**

**ON FITNESS.**

In omnibusque rebus videndum est quatenus: etsi  
 enim suus cuique modus est, tamen magis offendit nimium  
 quam parum: in quo Apelles pictores quoque eos peccare  
 dicebat, qui non sentirent quid esset satis. Magnus est  
 locus hic, Brute, quod te non fugit, et magnum volumen  
 aliud desiderat; sed ad id, quod agitur, illud satis. Cum  
 hoc decere—quod semper usurpamus in omnibus dictis  
 et factis, minimis et maximis—cum hoc, inquam, decere  
 dicamus, illud non decere, et id usquequaque quantum  
 sit appareat in alioque ponatur aliudque totum sit, utrum  
 decere an oportere dicas; oportere enim perfectionem  
 declarat officii, quo et semper utendum est et omnibus,  
 decere quasi aptum esse consentaneumque tempori et  
 personae; quod cum in factis saepissime tum in dictis  
 valet, in voltu denique et gestu et incessu; contraque  
 item dedecere; quod si poëta fugit ut maximum vitium,  
 qui peccat etiam, cum probi orationem adfingit improbo  
 stultove sapientis; si denique pictor ille vedit, cum im-  
 molanda Iphigenia tristis Calchas esset, tristior Ulixes,  
 maereret Menelaus, obvolvendum caput Agamemnonis  
 esse, quoniam summum illum luctum penicillo non  
 posset imitari; si denique histrio quid deceat quaerit,  
 quid faciendum oratori putemus?

CICERO.

## LXXXI.

## LAST COUNSELS.

Nunc tibi commendo communia pignora natos :  
 Haec cura et cineri spirat inusta meo.  
 Fungere maternis vicibus, pater : illa meorum  
 Omnis erit collo turba ferenda tuo.  
 Oscula cum dederis tua flentibus, adice matris :  
 Tota domus coepit nunc onus esse tuum.  
 Et si quid doliturus eris, sine testibus illis :  
 Cum venient, siccis oscula falle genis.  
 Sat tibi sint noctes, quas de me, Paule, fatiges,  
 Somniaque in faciem credita saepe meam.  
 Atque ubi secreto nostra ad simulacra loqueris,  
 Ut responsurae singula verba iace.  
 Seu tamen adversum mutarit ianua lectum,  
 Sederit et nostro cauta noverca toro,  
 Coniugium, pueri, laudate et ferte paternum :  
 Capta dabit vestris moribus illa manus.  
 Nec matrem laudate nimis : conlata priori  
 Vertet in offensas libera verba suas.  
 Seu memor ille mea contentus manserit umbra,  
 Et tanti cineres duxerit esse meos,  
 Discite venturam iam nunc sentire senectam,  
 Caelibis ad curas nec vacet ulla via.  
 Quod mihi detractum est, vestros accedat ad annos :  
 Prole mea Paullum sic iuvet esse senem.  
 Et bene habet : numquam mater lugubria sumpsi :  
 Venit in exequias tota caterva meas.  
 Causa perorata est. Flentes me surgite testes,  
 Dum pretium vitae grata rependit humus.  
 Moribus et caelum patuit : sim digna merendo,  
 Cuius honoratis ossa vehantur equis.

## LXXXIV.

## THRASEA.

Quin et illa obiectabat, principio anni vitare Thraseam sollempne ius iurandum; nuncupationibus votorum non adesse, quamvis quindecimvirali sacerdotio praeditum; numquam pro salute principis aut caelesti voce immolavisse; adsiduum olim et indefessum, qui volgaribus quoque patrum consultis semet fautorem aut adversarium ostenderet, triennio non introisse curiam; nuperrimeque, cum ad coercendos Silanum et Veterem certatim concurreretur, privatis potius clientium negotiis vacavisse. Secessionem iam id et partes et, si idem multi audeant, bellum esse. 'Ut quondam C. Caesarem,' inquit, 'et M. Catonem, ita nunc te, Nero, et Thraseam avida discordiarum civitas loquitur. Et habet sectatores vel potius satellites, qui nondum contumaciam sententiarum sed habitum voltumque eius sectantur, rigidi et tristes, quo tibi lasciviam exprobrent. Huic uni incolumitas tua sine cura, artes sine honore. Prosperas principis res spernit: etiamne luctibus et doloribus non satiatur? eiusdem animi est Poppaeam divam non credere, cuius in acta divi Augusti et divi Iuli non iurare. Spemnit religiones, abrogat leges. Diurna populi Romani per provincias, per exercitus curatius leguntur, ut noscatur quid Thrasea non fecerit. Aut transeamus ad illa instituta, si potiora sunt, aut nova cupientibus auferatur dux et auctor. Ista secta Tuberones et Favonios veteri quoque rei publicae ingrata nomina, genuit. Ut imperium evertant, libertatem preeferunt: si perverterint, libertatem ipsam adgredientur. Frustra Cassium amovisti, si gliscere et vigere Brutorum aemulos passurus es. Denique nihil ipse de Thrasea scripseris: disceptatorem senatum nobis relinque.'

TACITUS.

## LXXXV.

## CATO'S CENSORSHIP.

In equitatu recognoscendo, L. Scipioni Asiageni ademptus equus. In censibus quoque accipiendis tristis et aspera in omnes ordines censura fuit. Ornamenta et vestem muliebrem et vehicula, quae pluris quam quindecim millium aeris essent, decies pluris in censum referre iuratores iussi: item mancipia minora annis viginti quae post proximum lustrum decem millibus aeris aut pluris eo venissent, uti ea quoque decies tanto pluris quam quanti essent, aestimarentur, et his rebus omnibus terni in millia aeris attribuerentur. Aquam publicam omnem in privatum aedificium aut agrum fluentem ademerunt et quae in loca publica inaedificata immolitave privati habebant, intra dies triginta demoliti sunt. Opera deinde facienda ex decreta in eam rem pecunia, lacus sternendos lapide detergendasque, qua opus esset, cloacas, in Aventino et in aliis partibus, qua nondum erant, faciendas locaverunt; et separatim Flaccus molem ad Neptunias aquas, ut iter populo esset, et viam per Formianum montem, Cato atria duo, Maenium et Titium, in lautumiis et quattuor tabernas in publicum emit, basilicamque ibi fecit quae Porcia appellata est. Et vectigalia summis pretiis, ultro tributa infimis locaverunt. Quas locationes quum senatus precibus et lacrimis victus publicanorum induci et de integro locari iussisset, censores, edicto summotis ab hasta, qui ludificati priorem locationem erant, omnia eadem paululum imminutis pretiis locaverunt. Nobilis censura fuit simultatiumque plena, quae M. Porcium cui acerbitas ea assignabatur, per omnem vitam exercuerunt.

LIVY.

## LXXXVI.

## COMETS.

Talia significant lucentes saepe cometae :  
 Funera cum facibus veniunt terrisque minantur  
 Ardentes sine fine rogos, cum mundus et ipsa  
 Aegrotet natura, suum sortita sepulchrum.  
 Civiles etiam motus cognataque bella  
 Significant. Nec plura alias incendia mundus  
 Sustinuit, quam cum ducibus iurata cruentis  
 Arma Philippeos implerunt agmine campos.  
 Vixque etiam sicca miles Romanus harena  
 Ossa virum lacerosque prius superadstitit artus ;  
 Imperiumque suis confixit viribus ipsum,  
 Perque patris pater Augustus vestigia vicit.  
 Necdum finis erat : restabant Actia bella  
 Dotali commissa acie, repetitaque rerum  
 Alea et in ponto quaesitus rector Olympi ;  
 Femineum sortita iugum cum Roma pependit  
 Atque ipsa Iaci certarunt fulmina sistro.  
 Restabant profugo servilia milite bella,  
 Cum patrios armis imitatus filius hostes  
 Aequora Pompeius cepit defensa parenti.  
 Sed satis hoc fatis fuerit ; iam bella quiescant,  
 Atque adamanteis discordia vincita catenis  
 Aeternos habeat frenos in carcere clausa.  
 Sit pater invictus patriae ; sit Roma sub illo,  
 Cumque deum caelo dederit, non quaerat in orbe.

MANILIUS.

## LXXXVII.

## THE HISTORIAN AND ORATOR.

Huic generi historia finitima est, in qua et narratur  
 ornata et regio saepe aut pugna describitur ; interponun-

tur etiam conciones et hortationes: sed in his tracta quaedam et fluens expetitur, non haec contorta et acris oratio. Ab his non multo secus, quam a poetis, haec eloquentia, quam quaerimus, sevocanda est. Nam etiam poetae quaestionem attulerunt, quidnam esset illud quo ipsi different ab oratoribus. Numero maxime videbantur antea et versu: nunc apud oratores iam ipse numerus increbuit. Quidquid est enim, quod sub aurium mensuram aliquam cadit, etiamsi abest a versu (nam id quidem orationis est vitium) numerus vocatur, qui graece  $\rho\nu\theta\mu\delta$  dicitur. Itaque video visum esse nonnullis, Platonis et Democriti locutionem, etsi absit a versu, tamen quod incitatius feratur et clarissimis verborum luminibus utatur, potius poema putandum, quam comicorum poetarum; apud quos, nisi quod versiculi sunt, nihil est aliud quotidiani dissimile sermonis. Nec tamen id est poetae maximum, etsi est eo laudabilior, quod virtutes oratoris persequitur, quum versu sit astrictior. Ego autem etiamsi quorumdam grandis et ornata vox est poetarum, tamen in ea quum licentiam statuo maiorem esse, quam in nobis, faciendorum iungendorumque verborum, tum etiam nonnullorum voluptati vocibus magis quam rebus inserviunt. Nec vero si quid est unum inter eos simile (id autem est iudicium electione verborum) propterea ceterarum rerum dissimilitudo intelligi non potest; sed id nec dubium est et, si quid habet quaestionis, hoc tamen ipsum ad id, quod propositum est, non est necessarium. Seiunctus igitur orator a philosophorum eloquentia, a sophistarum, ab historiorum, a poetarum, explicandus est nobis, qualis futurus sit.

CICERO.

## LXXXVIII.

## (a) AN URBAN ESTATE.

Donasti, Lupe, rus sub urbe nobis ;  
 Sed rus est mihi maius in fenestra.  
 Rus hoc dicere, rus potes vocare ?  
 In quo ruta facit nemus Diana,  
 Argutae tegit ala quod cicadae,  
 Quod formica die comedit uno,  
 Clusae cui folium rosae corona est ;  
 In quo non magis invenitur herba,  
 Quam Cosmi folium piperve crudum ;  
 In quo nec cucumis iacere rectus,  
 Nec serpens habitare tota possit,  
 Erucam male pascit hortus unam,  
 Consumpto moritur culex salicto,  
 Et talpa est mihi fossor atque arator.  
 Non boletus hiare, non mariscae  
 Ridere aut violae patere possunt.  
 Fines mus populatur et colono  
 Tanquam sus Calydonius timetur,  
 Et sublata volantis ungue Progne.  
 In nido seges est hirundinino ;  
 Non est dimidio locus Priapo.  
 Vix implet cochleam peracta messis.  
 Et mustum nuce condimus picata.  
 Errasti, Lupe, littera sed una.  
 Nam quo tempore praedium dedisti,  
 Mallem tu mihi prandium dedisses.

## (β) THE NOISY SCHOOLMASTER.

Quid tibi nobiscum est, ludi scelerate magister,  
 Invisum pueris virginibusque caput ?  
 Nondum cristati rupere silentia galli :  
 Murmure iam saevo verberibusque tonas.

Tam grave percussis incudibus aera resultant,  
 Causidico medium cum faber aptat equum :  
 Mitior in magno clamor furit amphitheatro,  
 Vincenti parmae cum sua turba favet.  
 Vicini somnum non tota nocte rogamus :  
 Nam vigilare leve est, pervigilare grave est.  
 Discipulos dimitte tuos. Vis, garrule, quantum  
 Accipis ut clames, accipere ut taceas ?

MARTIAL.

## LXXXIX.

## THE POWER OF ELOQUENCE.

Iam vero illa non longam orationem desiderant, quam ob rem existimem publica quoque iura, quae sunt propria civitatis atque imperii, tum monumenta rerum gestarum et vetustatis exempla oratori nota esse debere. Nam ut in rerum privatarum caussis atque iudiciis depremenda saepe oratio est ex iure civili et idcirco, ut ante diximus, oratori iuris civilis scientia necessaria est, sic in caussis publicis iudiciorum, concionum, senatus omnis haec et antiquitatis memoria et publici iuris auctoritas et regendae rei publicae ratio ac scientia tanquam alia materies eis oratoribus, qui versantur in republica subiecta esse debent. Non enim causidicum nescio quem neque proclamatorem aut rabulam hoc sermone nostro conquirimus, sed eum virum, qui primum sit eius artis antistes cuius quum ipsa natura magnam homini facultatem daret, tamen esse deus putatur, ut et ipsum, quod erat hominis proprium, non partum per nos, sed divinitus ad nos delatum videretur, deinde qui possit non tam caduceo quam nomine oratoris ornatus, incolumis vel inter hostium tela versari ; tum qui scelus fraudemque nocentis possit dicendo subicere odio civium supplicioque constringere ; idemque ingenii praesidio innocentiam iudiciorum poena

liberare ; idemque languentem labentemque populum aut decus excitare aut ab errore deducere aut inflammare in improbos aut incitatum in bonos mitigare.

CICERO.

xc.

A COMMERCIAL JOB.

Hi, quia publicum periculum erat a vi tempestatis in iis, quae portarentur ad exercitus, et ementiti erant falsa naufragia, et ea ipsa, quae vera renuntiaverant, fraude ipsorum facta erant, non casu. In veteres quassasque naves paucis et parvi pretii rebus impositis, quum mersissent eas in alto, exceptis in praeparatas scaphas nautis, multiplices fuisse merces ementiebantur. Ea fraus indicata M. Aemilio praetori priore anno fuerat ac per eum ad senatum delata, nec tamen ullo senatus consulto notata, quia patres ordinem publicanorum in tali tempore offensum nolebant. Populus severior vindex fraudis erat ; excitatique tandem duo tribuni plebis, Sp. et L. Carvili, quum rem invisam infamemque cernerent, ducentum millium aeris multam M. Postumio dixerunt. Cui certandae quum dies advenisset, conciliumque tam frequens plebis adesset, ut multitudinem area Capitolii vix caperet, perorata causa, una spes videbatur esse, si C. Servilius Casca tribunus plebis, qui propinquus cognatusque Postumio erat, priusquam ad suffragium tribus vocarentur, intercessisset. Testibus datis, tribuni populum summoverunt, sitellaque lata est, ut sortirentur, ubi Latini suffragium ferrent. Interim publicani Cascae instare, ut concilio diem eximeret ; populus reclamare ; et forte in cornu primus sedebat Casca, cui simul metus pudorque animum versabat. Quum in eo parum praesidii esset, turbandae rei causa publicani per vacuum summoto locum cuneo irruperunt, iurgantes simul cum populo

tribunisque. Nec procul dimicatione res erat, quum Fulvius consul tribunis 'Nonne videtis,' inquit, 'vos in ordinem coactos esse et rem ad seditionem spectare, ni propere dimittitis plebis concilium ?'

LIVY.

## XCI.

## EMPEDOCLES.

E tenebris tantis tam clarum extollere lumen  
 Qui primus potuisti illustrans commoda vitae,  
 Te sequor, o Graiae gentis decus ! inque tuis nunc  
 Ficta pedum pono pressis vestigia signis,  
 Non ita certandi cupidus quam propter amorem  
 Quod te imitari aveo ; quid enim contendat hirundo  
 Cycnis, aut quidnam tremulis facere artibus haedi  
 Consimile in cursu possint et fortis equi vis ?  
 Tu, pater, es rerum inventor, tu patria nobis  
 Suppeditas praecepta, tuisque ex, include, chartis,  
 Floriferis ut apes in saltibus omnia libant,  
 Omnia nos itidem depascimur aurea dicta,  
 Aurea, perpetua semper dignissima vita.  
 Nam simul ac ratio tua coepit vociferari  
 Naturam rerum, divina mente coorta,  
 Diffugiunt animi terrores, moenia mundi  
 Discedunt, totum video per inane geri res.  
 Apparet divum numen sedesque quietae  
 Quas neque concutiunt venti nec nubila nimbis  
 Aspergunt neque nix acri concreta pruina  
 Cana cadens violat semperque innubilus aether  
 Integit, et large diffuso lumine ridet.  
 Omnia suppeditat porro natura neque ulla  
 Res animi pacem delibat tempore in ullo.  
 At contra nusquam apparent Acherusia templa  
 Nec tellus obstat quin omnia dispiciantur,

Sub pedibus quaecumque infra per inane geruntur.  
 His ibi me rebus quaedam divina voluptas  
 Percipit adque horror, quod sic natura tua vi  
 Tam manifesta patens ex omni parte reiecta est.

LUCRETIUS.

## xcii.

## REGULUS.

Soleo non numquam in iudiciis quaerere M. Regulum: nolo enim dicere desiderare. Cur ergo quaero? Habant studiis honorem, timebat, pallebat, scribebat, quamvis non posset ediscere. Illud ipsum, quod oculum modo dextrum modo sinistrum circumlinebat, dextrum, si a petitore, alterum, si a possessore esset acturus, quod candidum splenium in hoc aut in illud supercilium transferebat, quod semper haruspices consulebat de actionis eventu, a nimia superstitione, sed tamen et a magno studiorum honore veniebat. Iam illa perquam iucunda una dicentibus, quod libera tempora petebat, quod audituros corrogabat. Quid enim iucundius, quam sub alterius invidia quam diu velis et in alieno auditorio quasi deprehensum commode dicere? sed utcumque se habent ista, bene fecit Regulus quod est mortuus; melius, si ante. Nunc enim sane poterat sine malo publico vivere sub eo principe, sub quo nocere non poterat. Ideo fas est non numquam eum quaerere. Nam postquam obiit ille, increbruit passim et invaluit consuetudo binas vel singulas clepsydras, interdum etiam dimidiis, et dandi et petendi. Nam et qui dicunt egisse malunt quam agere et qui audiunt finire quam iudicare. Tanta neglegentia, tanta desidia, tanta denique irreverentia studiorum periculorumque est. An nos sapientiores maioribus nostris, non legibus ipsis iustiores, quae tot horas, tot dies, tot comperendinationes largiuntur?

Hebetes illi et supra modum tardi, nos apertius dicimus, celerius intellegimus, religiosius iudicamus, quia paucioribus clepsydris praecipitamus causas, quam diebus explicari solebant? O Regule, qui ambitione ab omnibus obtinebas quod fidei paucissimi praestant!

PLINY.

## XCIII.

## THE END OF A LONG LETTER.

Vitassem iamdudum, ne viderer argutior, nisi proposuissem omnes angulos tecum epistola circumire. Neque enim verebar, ne laboriosum esset legenti tibi, quod visenti non fuisset: praesertim cum interquiescere, si liberet, depositaque epistola quasi residere saepius posses. Praeterea indulsi amori meo. Amo enim, quae maxima ex parte ipse inchoavi, aut inchoata percolui. In summa (cur enim non aperiam tibi vel iudicium meum vel errorem?) primum ego officium scriptoris existimo ut titulum suum legat, atque identidem interroget se quid cooperit scribere, sciatque si materiae immoratur, non esse longum; longissimum si aliquid accersit atque attrahit. Vides quot versibus Homerus, quot Virgilius arma, hic Aeneae, Achillis ille describat: brevis tamen uterque est, quia facit quod instituit. Vides ut Aratus minutissima etiam sidera consecetur et colligat: modum tamen servat. Non enim excursus hic eius sed opus ipsum est. Similiter nos, ut parva magnis, cum totam villam oculis tuis subicere conamur, si nihil inductum et quasi devium loquimur, non epistola quae describit sed villa quae describitur magna est. Verum illuc unde coepi ne secundum legem meam iure reprehendar, si longior fuero in hoc in quod excessi. H abes causas cur ego Tuscos meos Tusculanis, Tibertinis Praenestinisque praeponam. Nam super illa, quae rettuli, altius ibi otium

et pinguius, eoque securius: nulla necessitas togae; nemo arcessitor ex proximo. Placida omnia et quiescentia, quod ipsum salubritati regionis, ut purius caelum, ut aér liquidior accedit.

PLINY.

## XCIV.

## HAE TIBI ERUNT ARTES.

Hactenus historiae: nunc ad tua devehar astra:  
 Incipe tu lacrimis aequus adesse novis.  
 Umbria te notis antiqua penatibus edit  
 (Mentior? An patriae tangitur ora tuae?)  
 Qua nebulosa cavo rorat Mevania campo  
 Et lacus aestivis intepet Umber aquis,  
 Scendentisque Asisi consurgit vertice murus,  
 Murus ab ingenio notior ille tuo.  
 Ossaque legisti non illa aetate legenda  
 Patris, et in tenues cogeris ipse lares!  
 Nam tua cum multi versarent rura iuvenci,  
 Abstulit excultas pertica tristis opes.  
 Mox ubi bulla rudi demissa est aurea collo,  
 Matris et ante deos libera sumpta toga,  
 Tum tibi pauca suo de carmine dictat Apollo  
 Et vetat insano verba tonare foro.  
 At tu finge elegos fallax opus (haec tua castra)  
 Scribat ut exemplo cetēra turba tuo.  
 Militiam Veneris blandis patiere sub armis  
 Et Veneris pueris utilis hostis eris.  
 Nam tibi victrices, quascumque labore parasti,  
 Eludet palmas una puella tuas:  
 Et bene cum fixum mento discusseris uncum,  
 Nil erit hoc, rostro te premet ansa suo.

PROPERTIUS.

## XCV.

## A SLAVE GIRL.

Puella senibus dulcior mihi cygnis,  
 Agna Galaesi mollior Phalantini,  
 Concha Lucrini delicatior stagni ;  
 Cui nec lapillos praeferas Erythraeos,  
 Nec modo politum pecudis Indicae dentem,  
 Nivesque primas, lilyumque non tactum :  
 Quae crine vicit Baetici gregis vellus,  
 Rhenique nodos, aureamque nitellam ;  
 Fragrat ore, quod rosarium Paesti,  
 Quod Atticarum prima mella cerarum,  
 Quod suginorum rapta de manu gleba ;  
 Cui comparatus indecens erat pavo,  
 Inamabilis sciurus, et frequens phoenix :  
 Adhuc recenti tepet Eretion busto,  
 Quam pessimorum lex avara fatorum,  
 Sexta peregit hieme, nec tamen tota,  
 Nostros amores gaudiumque lususque.  
 Et esse tristem me meus vetat Paetus :  
 Pectusque pulsans, pariter et comam vellens,  
 Deflere non te vernulae pudet mortem ?  
 Ego coniugem, inquit, extuli, et tamen vivo,  
 Notam, superbam, nobilem, locupletem.  
 Quid esse nostro fortius potest Paeto ?  
 Ducenties accepit, et tamen vivit.

MARTIAL.

## XCVI.

## DIFFERENT ACCOUNTS OF SCIPIO.

Ne Gracchi quidem oratio aut Petiliorum accusatorum  
 Africani aut diei dictae Africano ullam mentionem habet.  
 Alia tota serenda fabula est Gracchi orationi conveniens,

et illi auctores sequendi sunt, qui, quum L. Scipio et accusatus et damnatus sit pecuniae captae ab rege, legatum in Etruria fuisse Africanum tradunt, quo post famam de casu fratris allatam, relicta legatione, cucurrisse eum Romam et, quum a porta recta ad forum se contulisset, quod in vincula duci fratrem dictum erat, repulisse a corpore eius viatorem et tribunis retinentibus magis pie quam civiliter vim fecisse. Haec enim ipsa Ti. Gracchus queritur, dissolutam esse a privato tribuniciam potestatem, et ad postremum, quum auxilium L. Scipioni pollicetur, adiicit, tolerabilioris exempli esse, a tribuno plebis potius quam a privato victimam videri et tribuniciam potestatem et rem publicam esse. Sed ita hanc unam impotentem eius iniuriam invidia onerat, ut increpando, quod degenerarit tantum a se ipse, cumulatas ei veteres laudes moderationis et temperantiae pro reprehensione praesenti reddat ; castigatum enim quondam ab eo populum ait, quod eum perpetuum consulem et dictatorem vellet facere ; prohibuisse statuas sibi in comitio, in rostris, in curia, in Capitolio, in cella Iovis poni ; prohibuisse, ne decerneretur, ut imago sua triumphali ornata e templo Iovis optimi maximi exiret. Haec vel in laudatione posita ingentem magnitudinem animi moderantis ad civilem habitum honoribus significant, quae exprobrando inimicus fatetur.

LIVV.

## XCVII.

## SENECA TO NERO.

Abavus tuus Augustus M. Agrippae Mytilenense secretum, C. Maecenati urbe in ipsa velut peregrinum otium permisit ; quorum alter bellorum socius, alter Romae pluribus laboribus iactatus ampla quidem, sed pro ingentibus meritis praemia acceperant. ego quid aliud

munificentiae tuae adhibere potui quam studia, ut sic dixerim, in umbra educata, et quibus claritudo venit, quod iuventae tuae rudimentis adfuisse videor, grande huius rei pretium. at tu gratiam immensam, innumeram pecuniam circumdedisti, adeo ut plerumque intra me ipse volvam: egone, equestri et provinciali loco ortus, proceribus civitatis adnumeror? inter nobiles et longa decora praferentes novitas mea enituit? ubi est animus ille modicis contentus? talis hortos exstruit et per haec suburbana incedit et tantis agrorum spatiis, tam lato faenore exuberat? una defensio occurrit, quod muneribus tuis obniti non debui. Sed uterque mensuram inplevimus, et tu, quantum princeps tribuere amico posset, et ego, quantum amicus a principe accipere: cetera invidiam augent. quae quidem, ut omnia mortalia, infra tuam magnitudinem iacet, sed mihi incumbit, mihi subveniendum est. quo modo in militia aut via fessus adminiculum orarem, ita in hoc itinere vitae senex et levissimis quoque curis inpar, cum opes meas ultra sustinere non possim, praesidium peto.

TACITUS.

## XCVIII.

## THE PAGEANT OF THE YEAR.

It ver et Venus, et veris praenuntius ante  
 Pennatus graditur zephyrus, vestigia propter  
 Flora quibus mater praespargens ante viai  
 Cuncta coloribus egregiis et odoribus opplet.  
 Inde loci sequitur calor aridus et comes una  
 Pulverulenta Ceres *et* etesia flabra aquilonum.  
 Inde autumnus adit, graditur simul Euhius Euan.  
 Inde aliae tempestates ventique secuntur,  
 Altitonans Volturnus et austus fulmine pollens  
 Tandem bruma nives adfert pigrumque rigorem;

Prodit hiemps, sequitur crepitans hanc dentibus algor.  
 Quo minus est mirum si certo tempore luna  
 Gignitur et certo deletur tempore rusus,  
 Cum fieri possint tam certo tempore multa.

Solis item quoque defectus lunaeque latebras  
 Pluribus e causis fieri tibi posse putandumst.  
 Nam cur luna queat terram secludere solis  
 Lumine et a terris altum caput obstruere ei,  
 Obiciens caecum radiis ardentibus orbem;  
 Tempore eodem aliut facere id non posse putetur  
 Corpus quod cassum labatur lumine semper?  
 Solque suos etiam dimittere languidus ignis  
 Tempore cur certo nequeat recreareque lumen,  
 Cum loca praeterit flammis infesta per auras,  
 Quae faciunt ignis interstingui atque perire?  
 Et cur terra queat lunam spoliare vicissim  
 Lumine et oppressum solem super ipsa tenere,  
 Menstrua dum rigidas coni perlabbitur umbras;  
 Tempore eodem aliut nequeat succurrere lunae  
 Corpus vel supra solis perlabier orbem,  
 Quod radios interrumpat lumenque profusum?

LUCRETIUS.

## XCIX.

## THE LAW OF SALE.

Ac de iure quidem praediorum sancitum est apud nos iure civili, ut in his vendendis vitia dicerentur quae nota essent venditori. Nam cum ex XII tabulis satis esset ea praestari, quae essent lingua nuncupata, quae qui infinitatus esset, dupli poenam subiret, a iure consultis etiam reticentiae poena est constituta. Quidquid enim esset in praedio vitii, id statuerunt, si vendor sciret, nisi nominatim dictum esset, praestari oportere. Ut, cum in arce augurium augures acturi essent, iussissentque T.

Claudium Centumalum, qui aedes in Caelio monte habebat, demoliri eas, quarum altitudo officeret auspiciis: Claudius proscrispsit insulam, vendidit: emit P. Calpurnius Lanarius. Huic ab auguribus illud idem denuntiatum est. Itaque Calpurnius cum demolitus esset, cognovissetque, Claudium aedes postea proscrispsisse quam esset ab auguribus iussus, arbitrum illum adegit, quidquid sibi dare, facere oporteret ex fide bona. M. Cato sententiam dixit, huius nostri Catonis pater. Ut enim ceteri ex patribus, sic, qui lumen illud progenuit, ex filio est nominandus. Is igitur iudex sic pronuntiavit, cum in venundando rem eam scisset et non pronuntiasset, emptori damnum praestari oportere.

CICERO.

C.

SCIPIO'S ANSWER TO HANNIBAL.

Adversus haec imperator Romanus in hanc fere sententiam respondit. 'Non me fallebat, Hannibal, adventus tui spe Carthaginienses et praesentem indutiarum fidem et spem pacis turbasse. Neque tu id sane dissimulas, qui de condicionibus superioribus pacis omnia subtrahas praeter ea, quae iampridem in nostra potestate sunt. Ceterum, ut tibi curae est, sentire cives tuos, quanto per te onere leventur: sic mihi laborandum est ne, quae tunc pepigerunt, hodie subtracta ex condicionibus pacis, praemia perfidiae habeant. Indigni quibus pateat eadem condicio, etiam ut prosit vobis fraus, petitis. Neque patres nostri priores de Sicilia, neque nos de Hispania fecimus bellum. Et tunc Mamertinorum sociorum periculum, et nunc Sagunti excidium nobis pia ac iusta induerunt arma. Vos laccessisse, et tu ipse fateris et dei testes sunt: qui et illius belli exitum secundum ius fasque dederunt, et huius dant et dabunt. Quod ad me

attinet, et humanae infirmitati memini, et vim fortunae reproto, et omnia quaecumque agimus subiecta esse mille casibus scio. Ceterum, quemadmodum superbe et violenter me faterer facere, si priusquam in Africam traiecisem, te tua voluntate cedentem Italia, et imposito in naves exercitu, ipsum venientem ad pacem petendam aspernarer; sic nunc, quum prope manu conserta restituentem ac tergiversantem in Africam attraxerim, nulla sum tibi verecundia obstrictus. Proinde si quid ad ea, in quae tum pax conventura videbatur multa quasi navium cum commeatu per indutias expugnatarum, legatorumque violatorum, adiicitur, est quod referam ad consilium. Sin illa quoque gravia videntur, bellum parate, quoniam pacem pati non potuistis.' Ita infecta pace, ex colloquio ad suos quum se recepissent, frustra verba iactata renunciant: armis decernendum esse, habendamque eam fortunam quam dei dedissent.

Livy.

## CI.

### DOMESTIC DANGER AT ROME.

Mihi credite, iudices, in hac causa non solum de L. Murenae, verum etiam de vestra salute sententiam feretis: in discrimen extreum venimus; nihil est iam unde nos reficiamus aut ubi lapsi resistamus. non solum minuenda non sunt auxilia, quae habemus, sed etiam nova, si fieri possit, comparanda. hostis est enim non apud Anienem, quod bello Punico gravissimum visum est, sed in urbe, in foro—di immortales! sine gemitu hoc dici non potest—; non nemo etiam in illo sacrario rei publicae, in ipsa, inquam, curia non nemo hostis est. di faxint ut meus collega, vir fortissimus, hoc Catilinae nefarium latrocinium armatus opprimat, ego togatus, vobis bonisque omnibus adiutoribus, hoc, quod conceptum res publica periculum

parturit, consilio discutiam et comprimam ! sed quid tandem fiet, si haec elapsa de manibus nostris in eum annum, qui consequitur, redundarint ? unus erit consul et is non in administrando bello, sed in sufficiendo collega occupatus ; hunc iam qui impedituri sint, . . illa pestis immanis, importuna [Catilinae] prorumpet, qua poterit, et iam minatur ; in agros suburbanos repente advolabit ; versabitur in rostris furor, in curia timor, in foro coniuratio, in campo exercitus, in agris vastitas ; omni autem in sede ac loco ferrum flammamque metuemus, quae iam diu comparantur : eadem ista omnia, si ornata suis praesidiis erit res publica, facile et magistratum consiliis et privatorum diligentia comprimentur.

CICERO.

## CII.

## DISTANCE RENDERS MOTION IMPERCEPTIBLE.

Illud in his rebus non est mirabile, quare,  
 Omnia cum rerum primordia sint in motu,  
 Summa tamen summa videatur stare quiete,  
 Praeterquam si quid proprio dat corpore motus,  
 Omnis enim longe nostris ab sensibus infra  
 Primorum natura jacet : quapropter, ubi ipsa  
 Cernere jam nequeas, motus quoque surpere debent.  
 Praesertim cum, quae possimus cernere, celent  
 Saepe tamen motus spatio diducta locorum.  
 Nam saepe in colli tondentes pabula laeta  
 Lanigerae reptant pecudes quo quamque vocantes  
 Invitant herbae gemmantes rore recenti,  
 Et satiati agni ludunt blandeque coruscant ;  
 Omnia quae nobis longe confusa videntur  
 Et velut in viridi candor consistere colli.  
 Praeterea magnae legiones cum loca cursu  
 Camporum complent belli simulacra cientes,

Fulgor ibi ad coelum se tollit totaque circum  
 Aere renidescit tellus superque virum vi  
 Excitur pedibus sonitus clamoreque montes  
 Icti reiectant voces ad sidera mundi  
 Et circumvolitant equites mediosque repente  
 Tramittunt valido quatientes impete campos.  
 Et tamen est quidam locus altis montibus unde  
 Stare videntur et in campis consistere fulgor.

LUCRETIUS.

## CIII.

## THE SHIFTING TIDES OF POPULAR FAVOUR.

At enim in praeturae petitione prior renuntiatus est Servius. pergitisne vos tamquam ex syngrapha agere cum populo, ut quem locum semel honoris cuiquam dede-  
 rit, eundem reliquis honoribus debeat? quod enim fre-  
 tum, quem Euripum tot motus, tantas, tam varias habere  
 putatis agitationes fluctuum, quantas perturbationes et  
 quantos aestus habet ratio comitiorum? dies intermissus  
 aut nox interposita saepe perturbat omnia et totam opinio-  
 nem parva non numquam commutat aura rumor; saepe  
 etiam sine ulla aperta causa fit aliud atque existimaris,  
 ut non nunquam ita factum esse etiam populus admire-  
 tur, quasi vero non ipse fecerit. nihil est incertius volgo,  
 nihil obscurius voluntate hominum, nihil fallacius ratione  
 tota comitiorum. quis L. Philippum summo ingenio,  
 opibus, gratia, nobilitate, a M. Herennio superari posse  
 arbitratus est? quis Q. Catulum, humanitate, sapientia,  
 integritate antecellentem, a Cn. Manlio? quis M. Scau-  
 rum, hominem gravissimum, civem egregium, fortis-  
 simum senatorem, a Q. Maximo? non modo horum  
 nihil ita fore putatum est, sed ne cum esset factum  
 quidem, qua re ita factum esset intellegi potuit; nam ut  
 tempestates saepe certo aliquo caeli signo commoventur,

saepe improviso nulla ex certa ratione, obscura aliqua ex causa concitantur, sic in hac comitiorum tempestate populari saepe intellegas quo signo commota sit, saepe ita obscura est, ut casu excitata esse videatur.

CICERO.

## CIV.

## FATHER AND SON.

*Ph.* Novi ego hoc saeculum, moribus quibus sit :  
 Malus bonum malum esse volt, ut sit sui similis :  
 Turbant, miscent mores mali, rapax, avarus, invidus :  
 Sacrum profanum, publicum privatum habent, hiulca  
 gens.

Haec ego doleo, haec sunt quae me excruciant, haec  
 dies noctesque canto ut caveas

Quod manu nequeunt tangere, tantum fas habent  
 quo manus abstineant :

Cetera rape, trahe, fuge, late.

Lacrumas mi haec quom video, eliciunt, quia ego  
 ad hoc genus duravi hominum.

Quin prius me ad pluris penetravi ?

Nam hi mores maiorum laudant, eosdem lutitant  
 quos conlaudant.

His ego de artibus gratiam facio,

Ne inbuas [eis tuum] ingenium.

Meo modo moribus vivito antiquis :

Quae ego tibi praecipio, ea facito.

Nil ego istos moror faeceos mores,

Quibus boni sese dedecorant.

Haec tibi si mea capesses imperia,

Multa bona in pectore consident.

*Ly.* Semper ego usque ad hanc aetatem ab ineunte  
 adulescentia

Tuis servivi servitatem imperiis praeceptis, pater.

Pro ingenio ego me liberum esse ratus sum, pro im-  
perio tuo

Meum animum tibi servitutem servire aequom censui.

*Ph.* Qui homo cum animo inde ab ineunte aetate de-  
pugnat suo,

Utrum ita ne esse mavelit ut eum animus aequom cen-  
seat,

An ita potius ut parentes eum esse et cognati velint :  
Si animus hominem pepulit, actumst, animo servit, non  
sibi :

Sin ipse animum pepulit, vivit, victor victorum cluet.  
Tu si animum vicisti potius quam animus te, 'st quod  
gaudeas.

[Qui animum vincunt, quam quos animus, semper pro-  
biores client.

Nimio satiust ut opus est it esse quam ut animo  
lubet.]

Qui animum vincunt, quam quos animus, semper pro-  
biores client.

*Ly.* Istaec ego mi semper habui aetati integumentum  
meae,

Ne penetrarem me usquam, ubi esset damni concilia-  
bulum,

Ne noctu irem obambulatum neu suum adimerem alteri.

Ne aegritudinem, pater, tibi parerem, parsi sedulo :

Sarta tecta tua praecepta usque habui mea modestia.

PLAUTUS.

## CV.

### THE CHANGES IN THE CHARACTER OF TIBERIUS.

Congruens crediderim recensere ceteras quoque rei  
publicae partes, quibus modis ad eam diem habitae sint,  
quoniam Tiberio mutati in deterius principatus initium ille  
annus attulit. Iam primum publica negotia et privatorum

maxima apud patres tractabantur, dabaturque primoribus disserere et in adulationem lapsos cohiebat ipse; mandabatque honores, nobilitatem maiorum, claritudinem militiae, inlustres domi artes spectando, ut satis constaret non alios potiores fuisse. Sua consulibus, sua praetoribus species; minorum quoque magistratum exercita potestas; legesque, si maiestatis quaestio eximeretur, bono in usu. Ac frumenta et pecuniae vectigales, cetera publicorum fructuum societatibus equitum Romanorum agitabantur. Res suas Caesar spectatissimo cuique, quibusdam ignotis ex fama mandabat, semelque adsumpti tenebantur prorsus sine modo, cum plerique isdem negotiis insenescerent. Plebes acri quidem annonam fatigabatur, sed nulla in eo culpa ex principe: quin infecunditati terrarum aut asperis maris obviam iit, quantum impendio diligentiaque poterat. Et ne provinciae novis oneribus turbarentur utque vetera sine avaritia aut crudelitate magistratum tolerarent, providebat: corporum verbera, ademptiones bonorum aberant. Rari per Italiam Caesaris agri, modesta servitia, intra paucos libertos domus; ac si quando cum privatis disceptaret, forum et ius.

Quae cuncta non quidem comi via, sed horridus ac plerumque formidatus, retinebat tamen, donec morte Drusi verterentur: nam dum superfuit, mansere, quia Seianus incipiente adhuc potentia bonis consiliis notescere volebat, et ulti metuebatur non occultus odii, set crebro querens incolumi filio adiutorem imperii alium vocari. Et quantum superesse ut collega dicatur? primas dominandi spes in arduo: ubi sis ingressus, adesse studia et ministros. Exstructa iam sponte praefecti castra, datos in manum milites; cerni effigiem eius in monumentis Cn. Pompei; communes illi cum familia Drusorum fore nepotes: precandam post haec modestiam, ut contentus esset.

TACITUS.

## CVI.

## MINE AND COUNTERMINE.

Itaque, quum aperta vi parum procederet consuli res, cuniculum occultum, vineis ante contexto loco, agere instituit. et aliquamdiu, quum dies noctesque in opere essent, non solum sub terra fodientes, sed egerentes etiam humum, fefeller hostem. Repente cumulus terrae eminens index operis oppidanis fuit, pavidique, ne iam subrutis muris, facta via esset in urbem, fossam intra murum e regione eius operis, quod vineis contextum erat, ducere instituunt. cuius ubi ad tantam altitudinem, quantae esse solum infimum cuniculi poterat pervenerunt, silentio facto, pluribus locis aure admota, sonitum fodientium captabant. Quem ubi acceperunt, aperiunt rectam in cuniculum viam; nec fuit magni operis; momento enim ad inane, suspenso fulturis ab hostibus muro, pervenerunt. Ibi commissis operibus, quum e fossa in cuniculum pateret iter, primo ipsis ferramentis, quibus in opere usi erant, dein celeriter armati etiam subeuntes, occultam sub terra ediderunt pugnam. Segnior deinde ea facta est; intersaepientibus cuniculum, ubi vellent, nunc ciliciis praetentis, nunc foribus raptim objectis. Nova etiam haud magni operis adversus eos, qui in cuniculo erant, excogitata res est. Dolium a fundo pertusum, qua fistula modica inseri posset, et fistulam ferream operculumque dolii ferreum, et ipsum pluribus locis perforatum, fecerunt. Hoc tenui pluma completum dolium ore in cuniculum verso posuerunt. Per operculi foramina praelongae hastae, quas sarissas vocant, ad summovendos hostes eminebant. scintillam levem ignis inditam plumae, folle fabrili ad caput fistulae imposito, flando accenderunt. Inde non solum magna vis fumi, sed acrior etiam foedo quodam nidore ex adusta pluma, quum

totum cuniculum complesset, vix durare quisquam intus poterat.

LIVY.

## CVII.

## THE UTILITY OF ACCUSERS.

Qua re facile omnes patimur esse quam plurimos accusatores, quod innocens, si accusatus sit, absolvi potest; nocens, nisi accusatus fuerit, condemnari non potest; utilius est autem absolvi innocentem quam nocentem causam non dicere. anseribus cibaria publice locantur et canes aluntur in Capitolio, ut significant si fures venerint; at fures internoscere non possunt; significant tamen, si qui noctu in Capitolium venerint, et quia id est suspitiousum, tametsi bestiae sunt, tamen in eam partem potius peccant, quae est cautior. quodsi luce quoque canes latrent, cum deos salutatum aliqui venerint, opinor, eis crura suffringantur, quod acres sint etiam tum, cum suspicio nulla sit. simillima est accusatorum ratio: alii vestrum anseres sunt, qui tantum modo clamant, nocere non possunt, alii canes, qui et latrare et mordere possunt; cibaria vobis praeberi videmus; vos autem maxime debetis in eos impetum facere, qui merentur; hoc populo gratissimum est: deinde, si voletis, etiam tum, cum veri simile erit aliquem commisisse, in suspicione latratote. id quoque concedi potest. sin autem sic agetis, ut arguatis aliquem patrem occidisse neque dicere possitis aut qua re aut quo modo ac tantum modo sine suspicione latrabitis, crura quidem vobis nemo suffringet, sed si ego hos bene novi, litteram illam, cui vos usque eo inimici estis, ut etiam Kal. omnis oderitis, ita vehementer ad caput adfigent, ut postea neminem alium nisi fortunas vestras accusare possitis.

CICERO.

## CVIII.

## THE PARASITE.

Miser homost, qui ipsus sibi quod edit quaerit et id aegre invenit.

Set illest miserior, qui et aegre quaerit et nihil invenit. Ille miserrimus est, qui, quom esse cupiit, quod edit non habet.

Nam hercle ego huic die, si liceat, oculos ecfodiam lubens :

Ita malignitate oneravit omnis mortalis mihi.

Neque ieuniosiorem nec magis ecfertum fame

Vidi nec quoi minus procedat quidquid facere occuperit ; Ita venter gutturque resident esurialis ferias.

Ilicet parasiticae arti maxumam in malam crucem :

Ita iuventus iam ridiculos inopes ab se segregat.

Nil morantur iam Lacones imi supselli viros,

Plagipatidas, quibus sunt verba sine penu et pecunia.

Eos requirunt, qui lubenter quom ederint, reddant domi.

Ipsi opsonant, quae parasitorum ante erat provincia.

Ipsi de foro tam aperto capite ad lenones eunt,

Quam in tribu sontis aperto capite condemnant reos,

Neque ridiculos iam terunci faciunt. Sese omnes amant.

Nam uti dudum hinc abii, accessi ad adulescentis in foro :

‘Salvete’ inquam : ‘quo imus una ad prandium ?’ atque illi tacent.

‘Quis ait “hoc” aut quis profitetur ?’ inquam : quasi muti silent,

Neque me rident. ‘Ubi cenamus [hodie] ?’ inquam atque illi abnuont.

Dico unum ridiculum dictum de dictis melioribus,

Quibus solebam menstrualis epulas ante apiscier :

Nemo ridet. Scivi extemplo rem de conpecto geri.  
 Ne canem quidem inritatam voluit quisquam imitarier.  
 Saltem, si non arriderent, dentis ut restringerent.

PLAUTUS.

## CIX.

## THE DEAD MISTRESS.

At mihi non oculos quisquam clamavit euntis ;  
 Unum impetrasset, te revocante, diem.  
 Nec crepuit fissa me propter arundine custos,  
 Laesit et obiectum tegula curta caput.  
 Denique quis nostro curvum te funere vidit ?  
 Atram quis lacrimis incaluisse togam ?  
 Si piguit portas ultra procedere, at illuc  
 Iussisses, lectum lentius ire meum.  
 Cur ventos non ipse rogis, ingrate, petisti ?  
 Cur nardo flammae non oluere meae ?  
 Hoc etiam grave erat, nulla mercede hyacinthos  
 Iniicere et fracto busta piare cado.  
 Lygdamus uratur, candescat lamina verna  
 (Sensi ego, quum insidiis pallida vina bibi) ;  
 At Nomas arcanas tollat versuta salivas :  
 Dicet damnatas ignea testa manus.  
 Quae modo per viles inspecta est publica noctes,  
 Haec nunc aurata cyclade signat humum ;  
 Et graviora rependit inquis pensa quasillis,  
 Garrula de facie si qua locuta mea est,  
 Nostraque quod Petale tulit ad monumenta coronas,  
 Codicis immundi vincula sentit anus ;  
 Caeditur et Lalage tortis suspensa capillis,  
 Per nomen quoniam est ausa rogare meum.

PROPERTIUS.

## cx.

## THE SPEECH OF CURTIUS MONTANUS.

Occurrit truci oratione Curtius Montanus, eo usque progressus, ut post caedem Galbae datam interfectori Pisonis pecuniam a Regulo adpetitumque morsu Pisonis caput obiectaret. ‘Hoc certe’ inquit ‘Nero non coegit, nec dignitatem aut salutem illa saevitia redemisti. Sane toleremus istorum defensiones, qui perdere alios quam periclitari ipsi maluerunt: te securum reliquerat exul pater et divisa inter creditores bona, nondum honorum capax aetas, nihil quod ex te concupisceret Nero, nihil quod timeret. Libidine sanguinis et hiatu praemiorum ignotum adhuc ingenium et nullis defensionibus expertum caede nobili inbuisti, cum ex funere rei publicae raptis consularibus spoliis, septuagiens sestertio saginatus et sacerdotio fulgens innoxios pueros, inlustres senes, conspicuas feminas eadem ruina prosterneres, cum segnitiam Neronis incusares, quod per singulas domos seque et delatores fatigaret: posse universum senatum una voce subverti. Retinete, patres conscripti, et reservate hominem tam expediti consilii, ut omnis aetas instructa sit, et quo modo senes nostri Marcellum, Crispum, iuvenes Regulum imitentur. Invenit etiam aemulos infelix nequitia: quid si floreat vigeatque? Et quem adhuc quaestorium offendere non audemus, praetorium et consularem visuri sumus? an Neronem extremum dominorum putatis? idem crediderant qui Tiberio, qui Gaio superstites fuerunt, cum interim intestabilior et saevior exortus est. Non timemus Vespasianum; ea principis aetas, ea moderatio: sed diutius durant exempla quam mores. E languimus, patres conscripti, nec iam ille senatus sumus, qui occiso Nerone delatores et ministros more maiorum puniendos flagitabat. Optimus est post malum principem dies primus.’

TACITUS.

## CXL.

## THE MUSIC OF THE SPHERES.

Quae cum intuerer stupens, ut me recepi, Quid? hic inquam, quis est qui compleat aures meas tantus et tam dulcis sonus? Hic est, inquit ille, qui intervallis disiunctus imparibus, sed tamen pro rata parte ratione distinctis impulsu et motu ipsorum orbium efficitur et acuta cum gravibus temperans varios aequabiliter concentus efficit: nec enim silentio tanti motus incitari possunt, et natura fert ut extrema ex altera parte graviter ex altera autem acute sonent. Quam ob caussam summus ille caeli stellifer cursus, cuius conversio est concitator, acuto et excitato movetur sono, gravissimo autem hic lunaris atque infimus: nam terra nona immobilis manens una sede semper haeret, complexa medium mundi locum. Illi autem octo cursus, in quibus eadem vis est duorum, septem efficiunt distinctos intervallis sonos, qui numerus rerum omnium fere nodus est, quod docti homines nervis imitati atque cantibus aperuere sibi redditum in hunc locum, sicut alii, qui praestantibus ingeniis in vita humana divina studia coluerunt. Hoc sonitu oppletae aures hominum obsurduerunt: nec est ullus hebetior sensus in vobis, sicut, ubi Nilus ad illa, quae Catadupa nominantur, precipitat ex altissimis montibus, ea gens, quae illum locum accolit, propter magnitudinem sonitus sensu audiendi caret. Hic vero tantus est totius mundi incitatissima conversione sonitus, et eum aures hominum capere non possint, sicut intueri solem adversum nequitis, eiusque radiis acies vestra sensusque vincitur. Haec ego admirans referebam tamen oculos ad terram idemtidem.

CICERO.

## CXII.

## A WOMAN TEMPTS TO TREACHERY.

Nobis quoquo modo traditum non occultare in animo fuit, quamvis absurdum videretur aut inanem ad spem Antoniam nomen et periculum commodavisse, aut Pisoneum, notum amore uxoris, alii matrimonio se obstrinxisse, nisi si cupido dominandi cunctis affectibus flagrantior est. Sed mirum quam inter diversi generis, ordinis, aetatis, sexus, dites, pauperes, taciturnitate omnia prohibita sint, donec proditio coepit e domo Scaevini; qui pridie insidiarum multo sermone cum Antonio Natale, dein regressus domum testamentum obsignavit, promptum vagina pugionem, de quo supra rettuli, vetustate obtusum increpans asperari saxo et in mucronem ardescere iussit, eamque curam liberto Milicho mandavit. Simul affluentius solito convivium initum, servorum carissimi libertate et alii pecunia donati. Atque ipse maestus et magnae cogitationis manifestus erat, quamvis laetitiam vagis sermonibus simularet. Postremo vulneribus ligamenta, quibusque sistitur sanguis, parare eundem Milichum monet; sive gnarum coniurationis et illuc usque fidum, seu nescium et tunc primum arreptis suspicionibus, ut plerique tradidere de consequentibus. Nam cum secum servilis animus praemia perfidiae reputavit, simulque immensa pecunia et potentia obversabantur, cessit fas et salus patroni et acceptae libertatis memoria. etenim uxoris quoque consilium assumpserat muliebre ac deterius: quippe ultiro metum intentabat, multosque astitisse libertos ac servos, qui eadem viderint; nihil profuturum unius silentium; at praemia penes unum fore, qui indicio praevenisset.

TACITUS.

## CXIII.

## WHY POLITICS FELL INTO BAD HANDS.

Verisimillimum mihi videtur, quodam tempore neque in publicis rebus infantes et insipientes homines solitos esse versari, nec vero ad privatas causas magnos ac disertos homines accedere: sed cum a summis viris maximaes res administrarentur, arbitror alios fuisse non incallidos homines, qui ad parvas controversias privatorum accederent. Quibus in controversiis cum saepe a mendacio contra verum homines stare consuescerent, dicendi assiduitas aluit audaciam, ut necessario superiores illi propter iniurias civium resistere audacibus et opitulari suis quisque necessariis cogerentur. Itaque cum in dicendo saepe par, nonnunquam etiam superior visus esset is qui, omisso studio sapientiae, nihil sibi praeter eloquentiam comparasset, fiebat, ut et multitudinis et suo iudicio dignus qui rempublicam gereret videretur. Hinc nimirum non iniuria cum ad gubernacula rei publicae temerarii atque audaces homines accesserant, maxima ac miserrima naufragia fiebant. Quibus rebus tantum odii atque invidiae suscepit eloquentia ut homines ingeniosissimi, quasi ex aliqua turbida tempestate in portum, sic ex seditiosa et tumultuosa vita se in studium aliquod traderent quietum. Quare mihi videntur postea cetera studia recta atque honesta, per otium concelebrata ab optimis, enituisse: hoc vero a plerisque eorum desertum obsolevisse eo tempore, quo multo vehementius erat retinendum et studiosius adaugendum.

CICERO.

## CXIV.

## A FISHERMAN'S QUARREL.

*Gripus.* Quod scelus hodie hoc inveni. *Trachalio.* Verba facimus : it dies.

Vide sis quoius arbitratu nos vis facere ? *Gr.* Viduli Arbitratu. *Tr.* Ita enimvero ? stultus es. *Gr.* Salve, Thales.

*Tr.* Tu istunc hodie non feres nisi das sequestrum aut arbitrum

Quoius haec res arbitratu fiat. *Gr.* quaeſo sanun' es ?

*Tr.* Sum elleborosus. *Gr.* At ego cerritus : hunc non amittam tamen. . . .

Mitte rudentem, sceleste. *Tr.* Mittam : omitte vidulum.

*Gr.* Numquam hercle hinc hodie ramenta fies fortunatior.

*Tr.* Non probare pernegando mihi potes nisi pars datur Aut ad arbitrum redditur aut sequestro ponitur.

*Gr.* Quemne ego excepi in mari ? *Tr.* Ast ego inspectavi e litore.

*Gr.* Mea opera et labore et rete et horia. *Tr.* Num qui minus,

Si veniat nunc dominus quoiust, ego qui inspectavi procul

Te hunc habere fur sum quam tu ? *Gr.* Nihilo. *Tr.* Mane, mastigia :

Quo argumento socius non sum et fur sum facdum ex te sciam.

*Gr.* Nescio : neque ego istas vostras leges urbanas scio, Nisi quia hunc meum esse dico. *Tr.* Et ego item esse aio meum.

*Gr.* Mane iam : repperi quo pacto nec fur nec socius sies.

*Tr.* Quo pacto ? *Gr.* Sine me hinc abire : tu abi tacitus tuam viam. . . .

*Tr.* Ecquid conditionis audes ferre? *Gr.* Iam dudum fero:

Ut abeas, rudentem amittas, mihi molestus ne sies.

*Tr.* Mane dum refero conditionem. *Gr.* Te opsecro hercle aufer modo.

PLAUTUS.

CXV.

PISO INTRIGUES AGAINST GERMANICUS.

At Cn. Piso, quo properantius destinata inciperet, civitatem Atheniensium turbido incessu exterritam oratione saeva increpat, oblique Germanicum perstringens, quod contra decus Romani nominis non Athenienses tot cladibus extinctos, sed conluviem illam nationum comitate nimia coluisset: hos enim esse Mithridatis adversus Sullam, Antonii adversus divum Augustum socios. Etiam vetera obiectabat, quae in Macedones inprospere, violenter in suos fecissent, offensus urbi propria quoque ira, quia Theophilum quendam Areo iudicio falsi damnatum precibus suis non concederent. Exim navigatione celeri per Cycladas et compendia maris adsequitur Germanicum apud insulam Rhodum, haud nescium quibus insectationibus petitus foret: sed tanta mansuetudine agebat, ut, cum orta tempestas raperet in abrupta possetque interitus inimici ad casum referri, miserit triremis quarum subsidio discrimini eximeretur. Neque tamen mitigatus Piso, et vix diei moram perpessus linquit Germanicum praevenitque. Et postquam Suriam ac legiones attigit, largitione, ambitu, infimos manipularium iuvando, cum veteres centuriones, severos tribunos demoveret locaque eorum clientibus suis vel deterrimo cuique attribueret, desidiam in castris, licentiam in urbibus, vagum ac lascivientem per agros militem sineret, eo usque corruptionis provectus est, ut

sermone vulgi parens legionum haberetur. Nec Plancina se intra decora feminis tenebat, sed exercitio equitum, decursibus cohortium interesse, in Agrippinam, in Germanicum contumelias iacere, quibusdam etiam bonorum militum ad mala obsequia promptis, quod haud invito imperatore ea fieri occultus rumor incedebat. Nota haec Germanico, sed praeverti ad Armenios instantior cura fui

TACITUS.

## CXVI.

## A BANQUET TO THE GODS.

Post hunc consequitur sollerti corde Prometheus.  
 Extenuata gerens veteris vestigia poenae,  
 Quam quondam silici restrictus membra catena  
 Persolvit pendens e verticibus praeruptis.  
 Inde pater divum sancta cum coniuge natisque  
 Advenit caelo, te solum, Phoebe, relinquens  
 Unigenamque simul cultricem montibus Idri :  
 Pelea nam tecum pariter soror aspernata est,  
 Nec Thetidis taedas voluit celebrare iugales.

Qui postquam niveos flexerunt sedibus artus,  
 Large multiplici constructae sunt dape mensae,  
 Cum interea infirmo quatientes corpora motu  
 Veridicos Parcae cooperunt edere cantus.  
 His corpus tremulum complectens undique vestis  
 Candida purpurea talos incinxerat ora,  
 At roseo niveae residebant vertice vittae,  
 Aeternumque manus carpebant rite laborem.  
 Laeva colum molli lana retinebat amictum,  
 Dextera tum leviter deducens fila supinis  
 Formabat digitis, tum prono in pollice torquens  
 Libratum tereti versabat turbine fusum ;  
 Atque ita decerpens aequabat semper opus dens,

Laneaque aridulis haerebant morsa labellis  
 Quae prius in levi fuerant exstantia filo.  
 Ante pedes autem candardis mollia lanae  
 Vellera virgati custodibant calathisci.  
 Haec tum clarisona pellentes vellera voce  
 Talia divino fuderunt carmine fata,  
 Carmine, perfidiae quod post nulla arguet aetas.

‘O decus eximum magnis virtutibus augens,  
 Emathiae tutamen opis, clarissime nato,  
 Accipe quod laeta pandunt tibi luce sorores,  
 Veridicum oraclum : sed vos, quae fata sequuntur,  
 Currite ducentes subtegmina, currite, fusi.

Adveniet tibi iam portans optata maritis  
 Hesperus ; adveniet fausto cum sidere coniux,  
 Quae tibi flexoanimo mentis perfundat amorem,  
 Languidulosque paret tecum coniungere somnos,  
 Levia substernens robusto bracchia collo.  
 Currite docentes subtegmina, currite, fusi.’

CATULLUS.

## CXVII.

## THE FALL OF A THEATRE.

Nam coepto apud Fidenam amphitheatro Atilius quidam  
 libertini generis, quo spectaculum gladiatorum celebraret,  
 neque fundamenta per solidum subdidit, neque firmis  
 nexibus ligneam compagem superstruxit, ut qui non  
 abundantia pecuniae nec municipali ambitione, sed in  
 sordida mercede id negotium quaesivisset. Adfluxere  
 avidi talium, imperitante Tiberio procul voluptatibus  
 habiti, virile ac muliebre secus, omnis aetas, ob propin-  
 quitatem loci effusius ; unde gravior pestis fuit, conferta  
 moles dein convulsa dum ruit intus aut in exteriora  
 effunditur, immensamque vim mortalium, spectaculo in-  
 tentos aut qui circum adstabant, praeeeps trahit atque

operit. Et illi quidem quos principium stragis in mortem adfixerat, ut tali sorte, cruciatum effugere. Miserrandi magis quos abrupta parte corporis nondum vita deseruerat; qui per diem visu, per noctem ululatibus et gemitu coniuges aut liberos noscebant. Iam ceteri fama exciti, hic fratrem, propinquum ille, alias parentes lamentari.

TACITUS.

## CXVIII.

## RHYTHMICAL SENTENCES.

Genus illud tertium explicetur quale sit numerosae et aptae orationis, quod qui non sentiunt, quas aures habeant, aut quid in his hominis simile sit, nescio. Meae quidem et perfecto completoque verborum ambitu gaudent et curta sentiunt, nec amant redundantia. Quid dico meas? conciones saepe exclamare vidi, cum apte verba cecidissent. Id enim exspectant aures, ut verbis colligantur sententiae. Non erat hoc apud antiquos. Et quidem nihil aliud fere non erat. Nam et verba eligebant et sententias graves et suaves reperiebant, sed eas aut vinciebant aut explebant parum. Hoc me ipsum delectat, inquiunt. Quid si antiquissima illa pictura paucorum colorum magis quam haec iam perfecta delectet? Illa nobis sit, credo, repetenda: haec scilicet repudianda. Nominibus veterum gloriantur. Habet autem, ut in aetatibus auctoritatem senectus, sic in exemplis antiquitas: quae quidem apud me ipsum valet plurimum. Nec ego id quod deest antiquitati flagito potius quam laudo quod est: praesertim cum ea maiora iudicem quae sunt quam illa quae desunt. Plus est enim in verbis et in sententiis boni, quibus illi excellunt, quam in conclusione sententiarum, quam non habent.

CICERO.

## CXIX.

'HE SANG WHAT SPIRIT THROUGH THE WHOLE MASS  
IS SPREAD.'

Principio caelum ac terras camposque liquentis  
Lucentemque globum lunae titaniaque astra  
Spiritus intus alit, totamque infusa per artus  
Mens agitat molem et magno se corpore miscet.  
Inde hominum pecudumque genus vitaeque volantum  
Et quae marmoreo fert monstra sub aequore pontus.  
Igneus est ollis vigor et caelestis origo  
Seminibus, quantum non noxia corpora tardant  
Terrenique hebetant artus moribundaque membra.  
Hinc metuunt cupiuntque, dolent gaudentque, neque  
auras  
Dispiciunt clausae tenebris et carcere caeco.  
Quin et supremo cum lumine vita reliquit,  
Non tamen omne malum miseris nec funditus omnes  
Corporea excedunt pestes, penitusque necesse est  
Multa diu concreta modis inolescere miris.  
Ergo exercentur poenis veterumque malorum  
Supplicia expendunt: aliae panduntur inanis  
Suspensae ad ventos; aliis sub gurgite vasto  
Infectum eluitur scelus aut exuritur igni;  
Quisque suos patimur manis; exinde per amplum  
Mittimur Elysium et pauci laeta arva tenemus;  
Donec longa dies, perfecto temporis orbe,  
Concretam exemit labem purumque relinquit  
Aetherium sensum atque aurai simplicis ignem.  
Has omnis, ubi mille rotam volvere per annos,  
Lethaeum ad fluvium deus evocat agmine magno,  
Scilicet inmemores supera ut convexa revisant  
Rursus et incipient in corpora velle reverti.

## CXX.

## CORBULO RESTORES MILITARY DISCIPLINE.

Sed Corbuloni plus molis adversus ignaviam militum quam contra perfidiam hostium erat. Quippe Syria transmotae legiones, pace longa segnes, munia Romanorum aegerrime tolerabant. Satis constitit fuisse in eo exercitu veteranos, qui non stationem, non vigilias inissent, vallum fossamque quasi nova et mira viserent, sine galeis, sine loricis, nitidi et quaestuosi, militia per oppida expleta. Igitur dimissis quibus senectus aut valitudo adversa erat, supplementum petivit. Et habitu per Galatiam Cappadociamque dilectus, adiectaque ex Germania legio cum equitibus alariis et peditatu cohortium. Retentusque omnis exercitus sub pellibus, quamvis hieme saeva adeo, ut obducta glacie nisi effossa humus tentoriis locum non paeberet. Ambusti multorum artus vi frigoris, et quidam inter excubias exanimati sunt. Annotatusque miles, qui fascem lignorum gestabat, ita praeriguisse manus, ut oneri adhaerentes truncis brachiis deciderent. Ipse cultu levi, capite intecto, in agmine, in laboribus frequens adesse; laudem strenuis, solatium invalidis, exemplum omnibus ostendere.

TACITUS.

## CXXI.

## THE GOOD MAN.

At vero, si qui voluerit animi sui complicatam nationem evolvere, iam se ipse doceat eum virum bonum esse, qui prosit quibus possit, noceat nemini nisi laccessitus iniuria. Quid ergo? Hic non noceat, qui quodam quasi veneno perficiat ut veros heredes moveat, in eorum locum ipse succedat? 'Non igitur faciat,' dixerit quis, 'quod utile sit, quod expediat?' immo intellegat nihil nec expedire nec utile esse, quod sit iniustum: hoc qui non didicerit,

bonus vir esse non poterit. C. Fimbriam consularem audiabam de patre nostro puer iudicem M. Lutatio Pinthiae fuisse, equiti Romano sane honesto, cum is sponzionem fecisset ni vir bonus esset; itaque ei dixisse Fimbriam se illam rem numquam iudicaturum, ne aut spoliaret fama probatum hominem, si contra iudicavisset, aut statuisse videretur virum bonum esse aliquem, cum ea res innumerabilibus officiis et laudibus contineretur. Huic igitur viro bono, quem Fimbria etiam, non modo Socrates noverat, nullo modo videri potest quicquam esse utile, quod non honestum sit; itaque talis vir non modo facere, sed ne cogitare quidem quicquam audebit, quod non audeat praedicare. Haec non turpe est dubitare philosophos, quae ne rustici quidem dubitent? A quibus natum est id, quod iam contritum est vetustate, proverbium: cum enim fidem alicuius bonitatemque laudant, dignum esse dicunt, quicum in tenebris mices. Hoc quam habet vim nisi illam, nihil expedire quod non deceat, etiam si id possis nullo refellente obtinere? Videsne hoc proverbio neque Gygi illi posse veniam dari neque huic, quem paulo ante fingebam digitorum percussione hereditates omnium posse converrere? Ut enim, quod turpe est, id, quamvis occultetur, tamen honestum fieri nullo modo potest, sic, quod honestum non est, id utile ut sit effici non potest adversante et repugnante natura.

CICERO.

## CXXII.

## A CONTEST OF SONG.

Monte suo senior iudex consedit, et aures  
 Liberat arboribus. Quercu coma caerulea tantum  
 Cingitur, et pendent circum cava tempora glandes.  
 Isque deum pecoris spectans 'in iudice' dixit

‘Nulla mora est.’ Calamis agrestibus insonat ille :  
 Barbaricoque Midan—aderat nam forte canenti—  
 Carmine delenit. Post hunc sacer ora retorsit  
 Tmolus ad os Phoebi. Voltum sua silva secuta est.  
 Ille caput flavum lauro Parnaside vinctus  
 Verrit humum Tyrio saturata murice palla :  
 Instructamque fidem gemmis et dentibus Indis  
 Sustinet a laeva. Tenuit manus altera plectrum.  
 Artificis status ipse fuit. Tum stamina docto  
 Pollice sollicitat. Quorum dulcedine captus  
 Pana iubet Tmolus citharae summittere cannas.  
 Iudicium sanctique placet sententia montis  
 Omnibus. Arguitur tamen, atque iniusta vocatur  
 Unius sermone Midae. Nec Delius aures  
 Humanam stolidas patitur retinere figuram :  
 Sed trahit in spatium, villisque albentibus implet,  
 Instabilesque imo facit et dat posse moveri.

OVID.

## CXXIII.

## A PEERLESS LADY.

Qui nullam tibi dicebas iam posse nocere,  
 Haesisti : cecidit spiritus ille tuus.  
 Vix unum potes, infelix, requiescere mensem  
 Et turpis de te iam liber alter erit.  
 Querebam, sicca si posset piscis arena,  
 Nec solitus ponto vivere torvus aper ;  
 Aut ego si possem studiis vigilare severis :  
 Differtur, nunquam tollitur ullus amor.  
 Nec me tam facies quamvis sit candida cepit,  
 Lilia nec domina sint magis alba mea :  
 Ut Maeotica nix minio si certet Hibero,  
 Utque rosae puro lacte natant folia ;  
 Nec de more comae per levia colla fluentes,  
 Non oculi, geminae, sidera nostra, faces ;

Nec si qua Arabio lucet bombyce puella,  
 Non sum de nihilo blandus amator ego,  
 Quantum quod posito formose saltat Iaccho,  
 Egit ut évantes dux Ariadna choros ;  
 Et quantum, Aeolio cum tentat carmina plectro,  
 Par Aganippeae ludere docta lyrae ;  
 Et sua cum antiquae committit scripta Corinnae,  
 Carminaque Erinnes non putat aequa suis.  
 Num tibi nascenti primis, mea vita, diebus  
 Candidus argutum sternuit omen Amor ?  
 Haec tibi contulerunt caelestia munera divi,  
 Haec tibi ; ne matrem forte dedisse putas.  
 Non non humani sunt partus talia dona ;  
 Ista decem menses non peperere bona.  
 Gloria Romanis una es tu nata puellis ;  
 Romana accumbes prima puella Iovi.  
 Nec semper nobiscum humana cubilia vises ;  
 Post Helenam haec terris forma secunda reddit.

PROPERTIUS.

## CXXIV.

## QUEM QUISQUE ODIT PERIISSE EXPEDIT.

Multorum autem odiis nullas opes posse obsistere, si  
 antea fuit ignotum, nuper est cognitum. Nec vero huius  
 tyranni solum, quem armis oppressa pertulit civitas  
 paretque cum maxime mortuo, interitus declarat, quan-  
 tum odium hominum valeat ad pestem, sed reliquorum  
 similes exitus tyrannorum, quorum haud fere quisquam  
 talem interitum effugit. Malus enim est custos diutur-  
 nitatis metus, contraque benevolentia fidelis vel ad per-  
 petuitatem. Sed iis, qui vi oppressos imperio coercent,  
 sit sane adhibenda saevitia, ut eris in famulos, si aliter  
 teneri non possunt : qui vero in libera civitate ita se  
 instruunt ut metuantur, iis nihil potest esse dementius.

Quamvis enim sint demersae leges alicuius opibus, quamvis timefacta libertas, emergunt tamen haec aliquando aut iudiciis tacitis aut occultis de honore suffragiis. Acriores autem morsus sunt intermissae libertatis quam retentae. Quod igitur latissime patet neque ad incolumentem solum, sed etiam ad opes et potentiam valet plurimum, id amplectamur ut metus absit, caritas retineatur. Ita facillime quae volemus et privatis in rebus et in re publica consequemur. Etenim qui se metui volent, a quibus metuentur, eosdem metuant ipsi necesse est.

CICERO.

## CXXV.

## AN AWFUL TRYST.

Talibus infelix contra sua regna venenis  
Induitur, noctique tremens infertur opacae.  
Dat dextram vocemque Venus, blandisque paventem  
Alloquiis iunctoque trahit per moenia passu.  
Hic iterum extremae nequidquam in limine portae  
Substitit, atque iterum fletus animique soluti;  
Respexitque deum paulumque his vocibus haesit;  
Ipse rogat certe, meque ipse implorat Iason?  
Nullane culpa subest? labes non ulla pudoris,  
Nullus amor? nec turpe viro servire precanti?  
Illa nihil contra, vocesque abrumpit inanes.  
Et iamiam magico per opaca silentia Colchis  
Cooperat ire sono, monstrataque condere vultus  
Numina, cumque suis averti collibus amnes;  
Iam stabulis gregibusque pavor strepitusque sepulcris  
Inciderat; stupet ipsa gravi nox tardior umbra.  
Iamque tremens longo sequitur Venus; utque sub altas  
Pervenere trabes divaeque triformis in umbram,  
Hic subito ante oculos nondum speratus Iason

Emicuit, vidiisque prior conterrata virgo.  
 Atque hic se profugam volucri Thaumantias ala  
 Sustulit; inde Venus dextrae dilapsa tenenti.  
 Obvius ut sera quum se sub nocte magistris  
 Impingit, pecoriisque pavor, qualesve profundum  
 Per chaos occurruunt caecae sine vocibus umbrae:  
 Haud secus in mediis noctis nemorisque tenebris  
 Inciderant ambo attoniti iuxtaque subibant  
 Abietibus tacitis aut immotis cyparissis  
 Assimiles, rapidus nondum quas miscuit Auster.

VALERIUS FLACCUS.

## CXXXVI.

## A FATAL FORGETFULNESS.

Namque ferunt olim, classi cum moenia Divae  
 Linquentem gnatum ventis concrederet Aegeus,  
 Talia complexum iuveni mandata deditisse:  
 'Gnate mihi longa iocundior unice vita,  
 Gnate, ego quem in dubios cogor dimittere casus,  
 Reddite in extrema nuper mihi fine senectae,  
 Quandoquidem fortuna mea ac tua fervida virtus  
 Eripit invito mihi te, cui languida nondum  
 Lumina sunt gnati cara saturata figura,  
 Non ego te gaudens laetanti pectore mittam,  
 Nec te ferre sinam fortunae signa secundae,  
 Sed primum multas expromam mente querellas,  
 Canitiem terra atque infuso pulvere foedans,  
 Inde infecta vago suspendam lintea malo,  
 Nostros ut luctus nostraque incendia mentis  
 Carbasus obscurata dicat ferrugine Hibera.  
 Quod tibi si sancti concesserit incola Itoni,  
 Quae nostrum genus ac sedes defendere Erechthi  
 Annuit, ut tauri respergas sanguine dextram,  
 Tum vero facito ut memori tibi condita corde  
 Haec vigeant mandata nec ulla obliteret aetas;

Ut simul ac nostros invisent lumina collis,  
 Funestam antennae deponant undique vestem,  
 Candidaque intorti sustollant vela rudentes,  
 Lucida qua splendent summi carchesia mali :  
 Quam primum cernens ut laeta gaudia mente  
 Agnoscam, cum te reducem aetas prospera sistet.<sup>7</sup>  
 Haec mandata prius constanti mente tenentem  
 Thesea ceu pulsae ventorum flamine nubes  
 Aerium nivei montis liquere cacumen.  
 At pater, ut summa prospectum ex arce petebat,  
 Anxia in assiduos absumens lumina fletus,  
 Cum primum inflati conspexit lintea veli,  
 Praecipitem sese scopulorum e vertice iecit.

CATULLUS.

## CXXVII.

## DEATH OF VITELLIUS.

Vitellius, capta urbe, per aversam Palatii partem, Aventinum, in domum uxoris, sellula defertur: ut si diem latebra vitavisset, Tarracinam ad cohortes fratremque perfugeret. Dein mobilitate ingenii et quae natura pavoris est, cum omnia metuenti praesentia maxime displicerent, in Palatium regreditur, vastum desertumque: dilapsis etiam infimis servitorum, aut occursum eius declinantibus. Terret solitudo et tacentes loci: tentat clausa: inhorrescit vacuis; fessusque misero errore, et pudenda latebra semet occultans, ab Iulio Placido, tribuno cohortis, protrahitur. Vinctae pone tergum manus: laniata veste, foedum spectaculum, ducebatur, multis increpantibus, nullo illacrimante. Deformitas exitus misericordiam abstulerat. Obvius e Germanicis militibus, Vitellium intesto ictu per iram, vel quo maturius ludibrio eximeret, an tribunum appetierit in incerto fuit: aurem tribuni amputavit, ac statim confossum est. Vitellium, infestis mucronibus coactum modo erigere os et

offerre contumeliis, nunc cadentes statuas suas, plerumque rostra aut Galbae occisi locum contueri, postremo ad Gemonias, ubi corpus Flavii Sabini iacuerat, propulere. Vox una non degeneris animi excepta, cum tribuno insultanti 'se tamen imperatorem eius fuisse' respondit. Ac deinde ingestis vulneribus concidit.

TACITUS.

## CXXVIII.

## THE LOST TABLETS.

Ergo tam doctae nobis periere tabellae,  
 Scripta quibus pariter tot periere bona !  
 Has quondam nostris manibus detriverat usus,  
 Qui non signatas iussit habere fidem.  
 Illae iam sine me norant placare puellam,  
 Et quaedam sine me verba diserta loqui.  
 Non illas fixum caras effecerat aurum :  
 Vulgari buxo sordida cera fuit.  
 Qualescumque, mihi semper mansere fideles,  
 Semper et effectus promeruere bonos.  
 Forsitan haec illis fuerant mandata tabellis :  
 'Irascor; quoniam es, lente, moratus heri.  
 An tibi nescio quae visa est formosior ? An tu  
 Non bene de nobis crimina facta iacis ?'  
 Aut dixit 'Venies hodie, cessabimus una :  
 Hospitium tota nocte paravit Amor.'  
 Et quaecumque volens reperit non stulta puella,  
 Garrula cum blandis ducitur hora iocis.  
 Me miserum, his aliquis rationem scribit avarus,  
 Et ponit duras inter ephemeridas !  
 Quas si quis mihi rettulerit, donabitur auro.  
 Quis pro divitiis ligna retenta velit ?  
 I puer et citus haec aliqua propone columna,  
 Et dominum Esquiliis scribe habitare tuum.

PROPERTIUS.

## CXXIX.

## VERGINIUS RUFUS.

Post aliquot annos insigne, atque etiam memorabile populi Romani oculis spectaculum exhibuit publicum funus Vergini Rifi, maximi et clarissimi civis, et perinde felicis. Triginta annis gloriae suae supervixit. Legit scripta de se carmina, legit historias, et posteritati suae interfuit. Perfunctus est tertio consulatu, ut summum fastigium privati hominis impleret, quum principis noluisset. Caesares quibus suspectus atque etiam invitus virtutibus fuerat, evasit: reliquit incolumem optimum atque amicissimum, tanquam ad hunc ipsum honorem publici funeris reservatus. Annum tertium et octogesimum excessit in altissima tranquillitate, pari veneratione. Huius viri exsequiae magnum ornamentum principi, magnum seculo, magnum etiam foro et rostris attulerunt. Laudatus est a consule Cornelio Tacito: nam hic supremus felicitati eius cumulus accessit, laudator eloquentissimus. Et ille quidem plenus annis abiit, plenus honoribus, illis etiam quos recusavit: nobis tamen quaerendus ac desiderandus est, ut exemplar aevi prioris: mihi vero praecipue, qui illum non solum publice sed etiam privatim, quantum admirabar, tantum diligebam; primum quod utrius eadem regio, municipia finitima, agri etiam possessionesque coniunctae: praeterea quod ille tutor mihi relictus, adfectum parentis adhibuit. Quibus ex causis necesse est, tanquam immaturam mortem eius in sinu tuo defleam: si tamen fas est aut flere aut omnino mortem vocare, qua tanti viri mortalitas magis finita quam vita est. Vivit enim vivetque semper, atque etiam latius memoria hominum et sermone versabitur postquam ab oculis recessit. Volui tibi multa alia scribere, sed totus animus in hac una contemplatione

defixus est. Verginium cogito, Verginium video, Verginium iam vanis imaginibus, recentibus tamen, audio, adloquor, teneo: cui fortasse cives aliquos virtutibus pares et habemus et habebimus: gloria neminem. Vale.

PLINY.

CXXX.

## POST NUMMOS VIRTUS.

Et quando uberior vitiorum copia? Quando  
 Maior avaritiae patuit sinus? Alea quando  
 Hos animos? Neque enim loculis comitantibus itur  
 Ad casum tabulae, posita sed luditur arca.  
 Praeterea quanta illic dispensatore videbis  
 Armigero? Simplexne furor sestertia centum  
 Perdere, et horrenti tunicam non reddere servo?  
 Quis totidem erexit villas, quis fercula septem  
 Secreto caenavit avus? Nunc sportula primo  
 Limine parva sedet turbae rapienda togatae;  
 Ille tamen faciem prius inspicit et trepidat, ne  
 Suppositus venias ac falso nomine poscas.  
 Agnitus accipies; iubet a praecone vocari  
 Ipsos Troiugenas; nam vexant limen et ipsi  
 Nobiscum. 'Da praetori, da deinde tribuno.'  
 Sed libertinus prior est. 'Prior,' inquit, 'ego adsum  
 Cur timeam, dubitemve locum defendere, quamvis  
 Natus ad Euphratem, molles quod in aure fenestrae  
 Arguerint, licet ipse negem? Sed quinque tabernae  
 Quadrinventa parant. Quid confert purpura maior  
 Optandum, si Laurenti custodit in agro  
 Conductas corvinus oves? Ego possideo plus  
 Pallante et Licinis!' Exspectent ergo Tribuni,  
 Vincant divitiae, sacro nec cedat honori,  
 Nuper in hanc urbem pedibus qui venerat albis.

JUVENAL.

## CXXXI.

## CHARACTER OF SCIPIO.

Iussi deinde inire suffragium ad unum omnes non centuriae modo, sed etiam homines P. Scipioni imperium esse in Hispania iusserunt. Ceterum post rem actam, ut iam resederat impetus animorum ardorque, silentium subito ortum et tacita cogitatio, quidnam egissent; nonne favor plus valuisset quam ratio. Aetatis maxime poenitebat; quidam fortunam etiam domus horrebant nomenque ex funestis duabus familiis in eas provincias, ubi inter sepulcra patris patruique res gerendae essent, proficiscentis. Quam ubi ab re tanto impetu acta sollicitudinem curamque hominum animadvertisit, advocata contione, ita de aetate sua imperioque mandato et bello, quod gerendum esset, magno elatoque animo disseruit, ut ardorem eum, qui resederat, excitaret rursus novaretque et impleret homines certioris spei, quam quantam fides promissi humani aut ratio ex fiducia rerum subiicere solet. Fuit enim Scipio non veris tantum virtutibus mirabilis, sed arte quoque quadam ab iuventa in ostentationem earum compositus, pleraque apud multitudinem aut ut per nocturnas visa species aut velut divinitus mente monita agens, sive et ipse capti quadam superstitione animi, sive ut imperia consiliaque velut sorte oraculi missa sine cunctatione exsequerentur. Ad hoc iam inde ab initio praeparans animos ex quo togam virilem sumpsit, nullo die prius ullam publicam privatamque rem egit, quam in Capitolium iret ingressusque aedem consideret et plerumque solus in secreto ibi tempus tereret.

LIVY.

## CXXXII.

‘WHY WILL YOU BREAK THE SABBATH OF MY DAYS?’

Prima dicte mihi, summa dicende Camoena,  
 Spectatum satis, et donatum iam rude, quaeris,  
 Mecaenas, iterum antiquo me includere ludo,  
 Non eadem est aetas, non mens. Veianius, armis  
 Herculis ad postem fixis, latet abditus agro,  
 Ne populum extrema toties exoret arena.  
 Est mihi purgatam crebro qui personet aurem ;  
 Solve senescentem mature sanus equum, ne  
 Peccet ad extreum ridendus, et ilia ducat.  
 Nunc itaque et versus et cetera ludicra pono :  
 Quid verum atque decens curo et rogo, et omnis in  
 hoc sum ;  
 Condo et compono, quae mox depromere possim.  
 Ac ne forte roges quo me duce, quo lare tuter ;  
 Nullius addictus iurare in verba magistri,  
 Quo me cunque rapit tempestas, deferor hospes.  
 Nunc agilis fio, et messor civilibus undis,  
 Virtutis verae custos rigidusque satelles :  
 Nunc in Aristippi furtim paecepta relabor,  
 Et mihi res, non me rebus, subiungere conor.  
 Ut nox longa, quibus mentitur amica, diesque  
 Lenta videtur opus debentibus ; ut piger annus  
 Pupillis, quos dura premit custodia matrum ;  
 Sic mihi tarda fluunt ingrataque tempora, quae spem  
 Consiliumque morantur agendi gnaviter id quod  
 Aequa pauperibus prodest, locupletibus aequa ;  
 Aequa neglectum pueris senibusque nocebit.

HORACE.

## CXXXIII.

## NERO AND AGRIPPINA.

Caesar inspecto ornatu, quo principum coniuges ac parentes effulserant, deligit vestem et gemmas misitque donum matri nulla parsimonia, cum praecipua et cupita aliis prior deferret. Sed Agrippina non his instrui cultus suos, sed ceteris arceri proclamat et dividere filium, quae cuncta ex ipsa haberet. Nec defuere qui in deterius referrent. Et Nero infensus iis, quibus superbia muliebris initebatur, demovet Pallantem cura rerum, quis a Claudio impositus velut arbitrium regni agebat; ferebaturque degrediente eo magna prosequentium multitudine non absurde dixisse, ire Pallantem ut eiuraret. Sane pepigerat Pallas ne cuius facti in praeteritum interrogaretur paresque rationes cum re publica haberet. Praecepis posthac Agrippina ruere ad terrorem et minas, neque principis auribus abstinere quo minus testaretur, adulturn iam esse Britannicum, veram dignamque stirpem suscipiendo patris imperio, quod insitus et adoptivus per iniurias matris exerceret. Non abnuere se quin cuncta infelicis domus mala patefierent, suae in primis nuptiae, suum beneficium; id solum dis et sibi provisum quod viveret privignus. Ituram cum illo in castra; audiretur hinc Germanici filia, inde debilis rursus Burrus et exul Seneca, trunca scilicet manu et professoria lingua generis humani regimen expostulantes. Simul intendere manus, adgerere probra, consecratum Clodium, infernos Silanorum manes invocare et tot inrita facinora.

TACITUS.

## CXXXIV.

## EGO LATINUS FIDICEN.

Libera per vacuum posui vestigia princeps;  
Non aliena meo pressi pede qui sibi fudit

Dux regit examen. Parios ego primus iambos  
 Ostendi Latio, numeros animosque secutus  
 Archilochi, non res et agentia verba Lycaben.  
 Ac ne me foliis ideo brevioribus ornes,  
 Quod timui mutare modos et carminis artem ;  
 Temperat Archilochi Musam pede mascula Sappho,  
 Temperat Alcaeus ; sed rebus et ordine dispar,  
 Nec sacerum quaerit quem versibus oblitus atris,  
 Nec sponsae laqueum famoso carmine nectit.  
 Hunc ego, non alio dictum prius ore, Latinus  
 Vulgavi fidicen, iuvat immemorata ferentem  
 Ingenuis oculisque legi manibusque teneri.  
 Scire velis, mea cur ingratus opuscula lector  
 Laudet ametque domi, premat extra limen iniquus ?  
 Non ego ventosae plebis suffragia venor  
 Impensis coenarum et tritae munere vestis ;  
 Non ego, nobilium scriptorum auditor et ulti  
 Grammaticas ambire tribus et pulpita dignor :  
 Hinc illae lacrymae. Spissis indigna theatris  
 Scripta pudet recitare, et nugis addere pondus,  
 Si dixi ; Rides, ait et Iovis auribus ista  
 Servas : fidis enim manare poetica mella  
 Te solum, tibi pulcher. Ad haec ego naribus uti  
 Formido : et luctantis acuto ne secer ungui,  
 Displacet iste locus, clamo, et diludia posco.  
 Ludus enim genuit trepidum certamen et iram,  
 Ira truces inimicitias et funebre bellum.

HORACE.

## CXXXV.

## FRIENDSHIP OF COELIUS AND CATILINE.

Tot igitur annos versatus in foro sine suspitione, sine  
 infamia, studuit Catilinae iterum petenti. Quem ergo ad  
 finem putas custodiendam illam aetatem fuisse ? Nobis

quidem olim annus erat unus ad cohibendum brachium toga constitutus, et ut exercitatione ludoque campestri tunicati uteremur, eademque erat, si statim mereri stipendia coeperamus, castrensis ratio ac militaris. Qua in aetate, nisi qui se ipse sua gravitate et castimonia et quum disciplina domestica tum etiam naturali quodam bono defenderet, quoquo modo a suis custoditus esset, tamen infamiam veram effugere non poterat. Sed qui prima illa initia aetatis integra atque inviolata praestitisset, de eius fama ac pudicitia, quum is iam se corroboravisset ac vir inter viros esset, nemo loquebatur. Studuit Catilinae, quum iam aliquot annos esset in foro, Coelius: et multi hoc idem ex omni ordine atque ex omni aetate fecerunt. Habuit enim ille, sicuti meminisse vos arbitror, permulta maximarum non expressa signa, sed adumbrata virtutum. Utebatur hominibus improbis multis, et quidem optimis se viris deditum esse simulabat. Erant apud illum ille-cebrae libidinum multae: erant etiam industriae quidam stimuli ac laboris. Flagrabant vitia libidinis apud illum: vigebant etiam studia rei militaris: neque ego unquam fuisse tale monstrum in terris ullum puto, tam ex contrariis diversisque et inter se pugnantibus naturae studiis cupiditatibusque conflatum.

CICERO.

## CXXXVI.

## VIRTUE THE BEST PATENT OF NOBILITY.

Stemmata quid faciunt? quid prodest, Pontice, longo  
Sanguine censeri, pictosque ostendere vultus  
Maiorum, et stantes in curribus Aemilianos,  
Et Curios iam dimidios, humerosque minorem  
Corvinum, et Galbam auriculis nasoque carentem?  
Quis fructus generis tabula iactare capaci  
[Corvinum, posthac multa contingere virga]

Fumosos equitum cum dictatore magistros,  
 Si coram Lepidis male vivitur? Effigies quo  
 Tot bellatorum, si luditur alea pernox  
 Ante Numantinos? si dormire incipis ortu  
 Luciferi, quo signa duces et castra movebant?  
 Cur Allobrogicis, et magna gaudeat ara  
 Natus in Herculeo Fabius lare, si cupidus, si  
 Vanus, et Euganea quantumvis mollior agna;  
 Frangenda miseram funestat imagine gentem?  
 Tota licet veteres exornent undique cerae  
 Atria, nobilitas sola est atque unica virtus.  
 Paulus, vel Cossus, vel Drusus moribus esto:  
 Hos ante effigies maiorum pone tuorum:  
 Praecedant ipsas illi te consule virgas.  
 Prima mihi debes animi bona. Sanctus haberis,  
 Iustitiaeque tenax factis dictisque mereris?  
 Agnosco procerem. Salve, Gaetulice, seu tu  
 Silanus, quocumque alio de sanguine, rarus  
 Civis et egregius patriae contingis ovanti.

JUVENAL.

## CXXXVII.

## MANLIUS DEFENDS HIMSELF.

'Offendit' inquit 'te, A. Corneli, vosque, patres conscripti, circumfusa turba lateri meo? Quin eam diducitis a me singuli vestris beneficiis, intercedendo, eximendo de nervo cives vestros, prohibendo iudicatos addictosque duci, ex eo, quod affluit opibus vestris, sustinendo necessitates aliorum? Sed quid ego vos, de vestro impendatis, hortor? Sortem reliquam ferte; de capite deducite, quod usuris pernumeratum est; iam nihilo mea turba quam ullius conspectior erit. At enim quid ita solus ego civium curam ago? Nihilo magis, quod respondeam, habeo, quam si quaeras, quid ita solus Capitolium arcem-

que servaverim. Et tum universis, quam potui, opem tuli, et nunc singulis feram. Nam quod ad thesauros Gallicos attinet, rem suapte natura facilem difficilem interrogatio facit. Cur enim quaeritis, quod scitis? cur, quod in sinu vestro est, excuti iubetis potius, quam ponatis, nisi aliqua fraus subest? Quo magis argui praestigias iubetis vestras, eo plus vereor, ne abstuleritis observantibus etiam oculos. Itaque non ego vobis, ut indicem praedas vestras, sed vos id cogendi estis, ut in medium proferatis.'

LIVY.

## CXXXVIII.

## GOOD ADVICE.

Si bene te novi, metues, liberrime Lolli,  
 Scurrantis speciem praebere, professus amicum.  
 Ut matrona meretrici dispar erit atque  
 Discolor, infido scurrae distabit amicus.  
 Est huic diversum vitio vitium prope maius,  
 Asperitas agrestis et inconcinna gravisque,  
 Quae si commendat tonsa cute, dentibus atris;  
 Dum vult libertas dici mera, veraque virtus.  
 Virtus est medium vitiorum, et utrinque reductum.  
 Alter in obsequium plus aequo pronus, et imi  
 Derisor lecti, sic nutum divitis horret,  
 Sic iterat voces, et verba cadentia tollit,  
 Ut puerum saevo credas dictata magistro  
 Reddere, vel partes mimum tractare secundas:  
 Alter rixatur de lana saepe caprina,  
 Propugnat nugis armatus; scilicet, ut non  
 Sit mihi prima fides, et vere quod placet ut non  
 Acriter elatrem, pretium aetas altera sordet.  
 Ambigitur quid enim? Castor sciatur an Dolichos plus  
 Brundisium Minuci melius via ducat, an Appi.

Quem damnosa Venus, quem paeceps alea nudat,  
 Gloria quem supra vires et vestit et ungit,  
 Quem tenet argenti sitis importuna famesque,  
 Quem paupertatis pudor et fuga, dives amicus,  
 Saepe decem vitiis instructior, odit et horret.

HORACE.

## CXXXIX.

## A CHARGE OF BRIBERY REPELLED.

Illud vero crimen de nummis, quos in circo Flaminio deprehensos esse dixisti, caluit re recenti: nunc in caussa refrixit. Neque enim, qui illi nummi fuerint, nec, quae tribus, nec qui divisor, ostenderis. Atque is quidem eductus ad consules, qui tum in crimen vocabatur, si inique a tuis iactatum graviter querebatur. Qui si erat divisor, praesertim eius, quem tu habebas reum, cur abste reus non est factus? cur non eius damnatione aliquid ad hoc iudicium praeiudicii comparasti? Sed neque tu habes haec, neque eis confidis. Alia te ratio, alia cogitatio ad spem huius opprimendi excitavit. Magnae sunt in te opes: late patet gratia: multi amici, multi cupidi tui, multi fautores laudis tuae: multi huic invident: multis etiam pater, optimus vir, nimium retinens equestris iuris et libertatis videtur: multi etiam communes inimici reorum omnium: qui ita semper testimonium de ambitu dicunt, quasi aut moveant animos iudicium suis testimonii, aut gratum populo Romano sit, aut ab eo facilius ob eam caussam dignitatem, quam volunt, consequantur.

CICERO.

## CXL.

## ACME AND SEPTIMIUS.

Acmen Septimos suos amores  
 Tenens in gremio 'mea' inquit 'Acme,  
 Ni te perdite amo atque amare porro

Omnes sum assidue paratus annos  
 Quantum qui poterit plurimum perire,  
 Solus in Libia Indiave tosta,  
 Caesio veniam obvius leoni.'  
 Hoc ut dixit, Amor sinistra ut ante,  
 Dextram sternuit approbationem.  
 At Acme leviter caput reflectens,  
 Et dulcis pueri ebrios ocellos  
 Illo purpureo ore saviata,  
 'Sic,' inquit, 'mea vita, Septimille,  
 Huic uni domino usque serviamus,  
 Ut multo mihi maior acriorque  
 Ignis mollibus ardet in medullis.'  
 Hoc ut dixit, Amor sinistra ut ante,  
 Dextram sternuit approbationem.  
 Nunc ab auspicio bono profecti  
 Mutuis animis amant amantur.  
 Unam Septimius misellus Acmen  
 Mavult quam Syrias Britanniasque :  
 Uno in Septimio fidelis Acme  
 Facit delicias libidinisque.  
 Quis ullos homines beatiores,  
 Vedit, quis Venerem auspicatiorem?

CATULLUS.

## CXLI.

THE TROPHY.<sup>1</sup>

Aeneas quanquam et sociis dare tempus humandis  
 Praecipitant curae, turbataque funere mens est,  
 Vota deum primo vitor solvebat Eoo.  
 Ingentem querum decisus undique ramis  
 Constituit tumulo, fulgentiaque induit arma,  
 Mezenti ducis exuvias; tibi, magne, tropaeum  
 Bellipotens. Aptat rorantes sanguine cristas,

Telaque trunca viri, et bis sex thoraca petitum  
 Perfossumque locis: clipeumque ex aere sinistram  
 Subligat atque ensem collo suspendit eburnum.  
 Tum socios, namque omnis eum stipata tegebat  
 Turba ducum, sic incipiens hortatur ovantes:  
 Maxima res effecta, viri: timor omnis abesto,  
 Quod superest: haec sunt spolia et de rege superbo  
 Primitiae; manibusque meis Mezentius hic est.  
 Nunc iter ad regem nobis murosque Latinos.  
 Arma parate, animis et spe praesumite bellum;  
 Ne qua mora ignaros, ubi primum vellere signa  
 Adnuerint superi, pubemque educere castris,  
 Impediat, segnesve metu sententia tardet.  
 Interea socios inhumataque corpora terrae  
 Mandemus; qui solus honos Acheronte sub imo est.  
 Ite, ait, egregias animas, quae sanguine nobis  
 Nunc patriam peperere suo, decorate supremis  
 Muneribus; moestamque Evandi primus ad urbem  
 Mittatur Pallas, quem non virtutis egentem  
 Abstulit atra dies et funere mersit acerbo.

VERGIL.

## CXLII.

## THE HIGHEST HAPPINESS.

Nam quum animus, cognitis perceptisque virtutibus,  
 a corporis obsequio indulgentiaque discesserit, voluptatemque  
 sicut labem aliquam dedecoris oppresserit, omnemque  
 mortis dolorisque timorem effugerit, societatemque  
 caritatis coierit cum suis, omnesque natura coniunctos  
 suos duxerit, cultumque deorum et puram religionem  
 suscepere, et exacuerit illam, ut oculorum, sic ingenii  
 aciem ad bona diligenda et reiicienda contraria: quae  
 virtus ex providendo est appellata prudentia: quid eo  
 dici aut excogitari poterit beatius? Idemque quum

caelum, terras, maria rerumque omnium naturam perspexerit, eaque unde generata, quo recurrent, quando, quo modo obitura, quid in iis mortale et caducum, quid divinum aeternumque sit viderit, ipsumque ea moderantem et regentem paene prehenderit, seseque non unius circumdatum moenibus loci, sed civem totius mundi, quasi unius urbis agnoverit: in hac ille magnificentia rerum atque in hoc conspectu et cognitione naturae, dii immortales! quam ipse se noscet! quod Apollo praecepit Pythius: quam contemnet, quam despiciet, quam pro nihilo putabit ea, quae vulgo dicuntur amplissima! Atque haec omnia quasi sepimento aliquo vallabit disserendi ratione, veri et falsi iudicandi scientia et arte quadam intellegendi, quid quamque rem sequatur et quid sit cuique contrarium.

CICERO.

## CXLIII.

## THE INIQUITIES OF ROME.

Sed si cuncta vides simili fora plena querela,  
 Si, decies lectis diversa parte tabellis,  
 Vana supervacui dicunt chirographa ligni  
 Arguit ipsorum quos littera, gemmaque princeps  
 Sardonychus, loculis quae custoditur eburnis:  
 Ten! o delicias! extra communia censes  
 Ponendum? Qui tu gallinae filius albae,  
 Nos viles pulli, nati infelicibus ovis?  
 Rem pateris modicam, et mediocri bile ferendam  
 Si flectas oculos maiora ad crimina. Confer  
 Conductum latronem, incendia sulfure copta  
 Atque dolo, primos cum ianua colligit ignes;  
 Confer et hos, veteris qui tollunt grandia templi  
 Pocula adorandae robiginis, et populorum  
 Dona, vel antiquo positas a rege coronas.

Haec ibi si non sunt, minor exstat sacrilegus qui  
 Radat inaurati femur Herculis, et faciem ipsam  
 Neptuni; qui bracteolam de Castore ducat.  
 An dubitet, solitus totum conflare Tonantem?  
 Confer et artifices, mercatoremque veneni,  
 Et deducendum corio bovis in mare, cum quo  
 Clauditur adversis innoxia simia fatis.

JUVENAL.

## CXLIV.

## A WORTHLESS WITNESS.

Hoc vero ferri nullo modo potest. Qui de tabulis publicis recitat iis quae in accusatoris potestate fuerunt, non debet habere auctoritatem: sed tamen iudicium fieri videtur, quum tabulae illae ipsae, cuiuscumque modi sunt, proferuntur. Quum vero is, quem nemo vestrum vidit unquam, nemo qui mortalis esset audivit tantum dicit 'didi,' dubitabis, iudices, quin ab hoc ignotissimo Phryge nobilissimum civem vindicetis? Atque huic eidem nuper tres equites Romani honesti et graves, quum in causa liberali eum, qui adserebatur, cognatum suum diceret, non crediderunt. Qui hoc convenit ut, qui locuples testis doloris et sanguinis sui non fuerit, idem, sit gravis auctor iniuriae publicae. Atque hic Dorylensis nuper quum efferretur magna frequentia consessuque vestro, mortis illius invidiam in L. Flaccum Laelius conferebat. Facis iniuste, Laeli, si putas nostro periculo vivere tuos contubernales, praesertim quum tua negligentia factum arbitremur. Homini enim Phrygi, qui arborem fici nunquam vidisset, fiscinam ficorum obiecisti. Cuius mors te aliqua ex parte relevavit: edacem enim hospitem amisisti: Flacco vero quid profuit? qui valuit tam diu, dum huc prodiret, mortuus est aculeo iam emisso et dicto testimonio. At istud columen actionis tuae, Mithridates, postea quam, biduum retentus testis a nobis,

effudit quae voluit omnia, reprehensus, convictus, fractusque discessit: ambulat cum lorica: metuit homo doctus et sapiens ne L. Flaccus nunc se scelere adliget, quum iam testem illum effugere non possit: ut, qui ante dictum testimonium sibi temperarit, quum tamen aliquid adsequi posset, is nunc id agat ut ad falsum avaritiae testimonium verum maleficii crimen adiungat.

CICERO.

## CXLV.

## To MAXIMUS.

Maximo carmen tenuare tento:  
 Nunc ab intonsa capienda myrto  
 Serta; nunc maior sitis, et bibendus  
 Castior amnis.  
 Quando te dulci Latio remittent  
 Dalmatae montes? ubi, Dite viso,  
 Pallidus fossor redit erutoque  
 Concolor auro.  
 Ecce me, natum propiore terra,  
 Non tamen portu retinent amoenae  
 Desides Baiae liticenve notus  
 Hectoris armis.  
 Torpor est nostris sine te Camenis;  
 Tardius sueto venit ipse Thymbrae  
 Rector, et primis meus ecce metis  
 Haeret Achilles.  
 Quippe, te fido monitore, nostra  
 Thebais, multa cruciata lima,  
 Tentat audaci fide Mantuanae  
 Gaudia famae.  
 Sed damus lento veniam, quod alma  
 Prole fundasti vacuos penates.  
 O diem laetum! venit ecce nobis  
 Maximus alter.

Orbitas omni fugienda nisu,  
 Quam premit votis inimicus haeres,  
 Optimo poscens (pudet heu) propinquum  
 Funus amico.

Orbitas nullo tumulata fletu.  
 Stat domo capta cupidus superstes,  
 Imminens leti spoliis, et ipsum  
 Computat ignem.

STATIUS.

## CXLVI.

## DECIUS RESISTS UNCONSTITUTIONAL PROPOSALS.

P. Decius senatus iniuriam querebatur : 'quoad potuerint Patres adnisos, ne plebeis aditus ad magnos honores esset : postquam ipsa virtus pervicerit, ne in ullo genere hominum inhonorata esset, quaeri, quemadmodum irrita sint non suffragia modo populi, sed arbitria etiam fortunae, et in paucorum potestatem vertantur. Omnes ante se consules sortitos provincias esse ; nunc extra sortem Fabio senatum provinciam dare. Si honoris eius caussa : ita eum de se, deque republica meritum esse, ut faveat Q. Fabii gloriae, quae modo non sua contumelia splendeat. Cui autem dubium esse, ubi unum bellum sit asperum ac difficile, quum id alteri extra sortem mandetur, quin alter consul pro supervacaneo atque inutili habeatur ? Gloriari Fabium rebus in Etruria gestis. Velle et P. Decium gloriari : et forsitan, quem ille obrutum ignem reliquerit, ita ut toties novum ex improviso incendium daret, eum se extincturum. Postremo se collegae honores praemiaque concessurum verecundia aetatis eius maiestatisque ; quum periculum, quum dimicatio proposita sit, neque cedere sua sponte, neque cessurum. Et, si nihil aliud ex eo certamine tulerit, illud certe laturum, ut, quod populi sit, populus iubeat potius, quam patres gratificentur. Iovem optimum

maximum Deosque immortales precari, ut ita sortem aequam sibi cum collega dent, si eamdem virtutem felicitatemque in bello administrando daturi sint. Certe id et natura aequum, et exemplo utile esse, et ad famam populi Romani pertinere, eos consules esse, quorum utrolibet duce bellum Etruscum geri recte possit.'

LIVY.

## CXLVII.

CATO.

Ipse manu sua pila gerens praecedit anheli  
 Militis ora pedes; monstrat tolerare labores,  
 Non iubet, et nulla vehitur cervice supinus,  
 Carpentove sedens; somni parcissimus ipse est,  
 Ultimus haustor aquae: quum tandem, fonte reperto,  
 Indiga conatur latices potare iuventus,  
 Stat, dum lixa bibat. Si veris magna paratur  
 Fama bonis, et si successu nuda remoto  
 Inspicitur virtus, quidquid laudamus in ullo  
 Maiorum, fortuna fuit: quis marte secundo,  
 Quis tantum meruit populorum sanguine nomen?  
 Hunc ego per Syrtes, Libyaque extrema triumphum  
 Ducere maluerim, quam ter Capitolia curru  
 Scandere Pompeii, quam frangere colla Iugurthae.  
 Ecce parens verus patriae, dignissimus aris,  
 Roma, tuis, per quem nunquam iurare pudebit,  
 Et quem, si steteris unquam cervice soluta,  
 Nunc, olim, fractura deum. Iam spissior ignis,  
 Et plaga, qua nullam superi mortalibus umbram  
 A medio fecere die, calcatur: et unda  
 Rarior: inventus mediis fons unus arenis,  
 Largus aquae, sed quem serpentum turba tenebat,  
 Vix capiente loco; stabant in margine siccae  
 Aspides, in mediis sitiebant dipsades undis.

LUCAN.

## CXLVIII.

## REVOLUTIONARY DESIGNS OF MANLIUS.

His opinionibus inflato animo, ad hoc vitio quoque ingenii vehemens et impotens, postquam inter Patres non, quantum aequum censebat, excellere suas opes animadvertisit; primus omnium ex Patribus popularis factus, cum plebeiis magistratibus consilia communicare; criminando Patres, adliendo ad se plebem, iam aura, non consilio, ferri, famaeque magnae malle, quam bonae esse: et, non contentus agrariis legibus, quae materia semper tribunis plebi seditionum fuisse, fidem moliri coepit. Acriores quippe aeris alieni stimulos esse, qui non egestatem modo atque ignominiam minentur, sed nervo ac vinculis corpus liberum territent. Et erat aeris alieni magna vis, re damnosissima etiam divitibus, aedificando contracta. Bellum itaque Volscum, grave per se, oneratum Latinorum atque Hernicorum defectione, in speciem caussae iactatum, ut maior potestas quaeretur. Sed nova consilia Manlii magis compulere senatum ad dictatorem creandum.

LIVY.

## CXLIX.

## GREECE TAKES THE CONQUEROR CAPTIVE.

Graecia capta ferum victorem cepit, et artes  
 Intulit agresti Latio. Sic horridus ille  
 Defluxit numerus Saturnius, et grave virus  
 Munditiae pepulere: sed in longum tamen aevum  
 Manserunt, hodieque manent, vestigia ruris.  
 Serus enim Graecis admovit acumina chartis;  
 Et post Punica bella quietus, quaerere coepit  
 Quid Sophocles et Thespis et Aeschylus utile ferrent.  
 Tentavit quoque rem si digne vertere posset;

Et placuit sibi, natura sublimis et acer :  
 Nam spirat tragicum satis, et feliciter audet ;  
 Sed turpem putat inscite metuitque lituram.  
 Creditur, ex medio quia res arcessit, habere  
 Sudoris minimum ; sed habet comoedia tanto  
 Plus oneris, quanto veniae minus. Adspice, Plautus  
 Quo pacto partes tutetur amantis ephebi ;  
 Ut patris attenti ; lenonis ut insidiosi ;  
 Quantus sit Dossennus edacibus in parasitis ;  
 Quam non adstricto percurrat pulpita socco.  
 Gestit enim nummum in loculos demittere ; post hoc  
 Securus, cadat an recto stet fabula talo.  
 Quem tulit ad scenam ventoso Gloria curru,  
 Exanimat latus spectator, sedulus instat.  
 Sic leve, si parvum est, animum quod laudis avarum  
 Subruit ac reficit. Valeat, res ludicra, si me  
 Palma negata macrum, donata reducit optimum.

HORACE.

## CL.

## REPUDIATION OF THE CAUDINE TREATY.

Ut quidem tu, quod petisti per pactionem, habeas, tot  
 cives incolumes, ego pacem, quam hos tibi remittendo  
 pactus sum, non habeam, hoc tu, A. Corneli, hoc vos  
 fetiales, iuris gentibus dicitis ? Ego vero istos, quos dedi  
 simulatis, nec accipio nec dedi arbitror, nec moror, quo  
 minus in civitatem obligatam sponsione commissa iratis  
 omnibus diis, quorum eluditur numen, redeant. Gerite  
 bellum, quando Sp. Postumius modo legatum fetiale  
 genu perculit. Ita dii credent, Samnitem civem Postu-  
 miuum, non civem Romanum esse et a Samnite legatum  
 Romanum violatum : eo vobis iustum in nos factum esse  
 bellum. Haec ludibria religionum non pudere in lucem  
 proferre, et vix pueris dignas ambages senes ac consulares

fallendae fidei exquirere ! I, lictor, deme vincla Romanis ;  
 moratus sit nemo, quo minus, ubi visum fuerit, abeant.'  
 Et illi quidem, forsitan et publica, sua certe liberata fide,  
 ab Caudio in castra Romana inviolata redierunt. Samnitibus pro superba pace infestissimum cernentibus renatum  
 bellum omnia, quae deinde evenerunt, non in animis  
 solum, sed prope in oculis esse, et sero ac nequicquam  
 laudare senis Pontii utraque consilia, inter quae se media  
 lapsos *via* victoriae possessionem pace incerta mutasse  
 et, beneficii et maleficii occasione amissa, pugnaturos  
 cum eis, quos potuerint in perpetuum vel inimicos tollere  
 vel amicos facere. Adeoque, nullodum certamine in-  
 clinatis viribus, post Caudinam pacem animi mutaverant,  
 ut clariorem inter Romanos deditio Postumium quam  
 Pontium incruenta victoria inter Samnites faceret, et geri  
 posse bellum Romani pro victoria certa haberent, Sam-  
 nites simul rebellasse et vississe crederent Romanum.

LIVY.

## CLI.

## DANGERS AT SEA.

Nam praeter pelagi casus, et fulguris ictum  
 Evasi, densae coelum abscondere tenebrae  
 Nube una, subitusque antennas impulit ignis ;  
 Cum se quisque illo percussum crederet, et mox  
 Attonitus nullum conferri posse putaret  
 Naufragium velis ardentibus. Omnia fiunt  
 Talia, tam graviter, si quando poetica surgit  
 Tempestas. Genus ecce aliud discriminis : audi  
 Et miserere iterum, quamquam sint caetera sortis  
 Eiusdem : pars dira quidem, sed cognita multis,  
 Et quam votiva testantur fana tabella  
 Plurima. Pictores quis nescit ab Iside pasci ?  
 Accidit et nostro similis fortuna Catullo.

Cum plenus fluctu medius foret alveus, et iam,  
 Alternum puppis latus evertentibus undis  
 Arboris incertae, nullam prudentia cani  
 Rectoris conferret opem.  
 Fundite, quae mea sunt, dicebat, cuncta, Catullus  
 Praecipitare, volens etiam pulcherrima, vestem  
 Purpuream, teneris quoque Mecaenatibus aptam.  
 Atque alias, quarum generosi graminis ipsum  
 Infecit natura pecus, sed et egregius fons  
 Viribus occultis, et Boeticus adiuvat aer.

JUVENAL.

## CLII.

## CICERO TO CURIO.

Ego vero iam te nec hortor nec rogo ut domum redeas ; quin hinc ipse evolare cupio et aliquo pervenire, 'ubi nec Pelopidarum nomen nec facta audiam.' Increibile est, quam turpiter mihi facere videar, qui his rebus intersim. Ne tu videris multo ante providisse, quid in penderet tum, cum hinc profugisti. Quamquam haec etiam auditu acerba sunt, tamen audire tolerabilius est quam videre. In campo certe non fuisti, cum hora secunda comitiis quaestoriis institutis sella Q. Maximi, quem illi consulem esse dicebant, posita esset, quo mortuo nuntiato sella sublata est. Ille autem, qui comitiis tributis esset auspicatus, centuriata habuit ; consulem hora septima renuntiavit, qui usque ad Kalendas Ian. esset, quae erant futurae mane postridie : ita Caninio consule scito neminem prandisse. Nihil tamen eo consule mali factum est ; fuit enim mirifica vigilantia, qui suo toto consulatu somnum non viderit. Haec tibi ridicula videntur—non enim ades— quae si videres, lacrimas non teneres. Quid, si cetera scribam ? Sunt enim innumerabilia generis eiusdem, quae quidem ego

non ferrem, nisi me in philosophiae portum contulisset et nisi haberem socium studiorum meorum Atticum nostrum ; cuius quoniam proprium te esse scribis mancipio et nexu, meum autem usu et fructu, contentus isto sum ; id enim est cuiusque proprium, quo quisque fruitur atque utitur. Sed haec alias pluribus. Acilius, qui in Graeciam cum legionibus missus est, maximo meo beneficio est ; bis enim est a me iudicio capitatis rebus salvis defensus, et est homo non ingratus meque vehementer observat.

CICERO.

## CLIII.

## SCIPIO AND FABIUS.

Quum oratione ad tempus parata Fabius tum auctoritate et inveterata prudentiae fama magnam partem senatus et seniores maxime movisset, pluresque consilium senis quam animum adolescentiae ferocem laudarent, Scipio ita loquutus fertur : ‘ Et ipse Q. Fabius, principio orationis, patres conscripti, commemoravit in sententia sua posse obtrectationem suspectam esse. Cuius ego rei non tam ipse ausim tantum virum insimulare quam ea suspicio, vitio orationis an rei, haud sane purgata est. Sic enim honores suos et famam rerum gestarum extulit verbis ad extinguendum invidiae crimen, tanquam mihi ab infimo quoque periculum sit ne mecum aemuletur, et non ab eo qui, quia super ceteros excellat—quoque niti non dissimulo—me sibi aequari nolit. Sic senem se perfunctumque et me infra aetatem filii etiam sui posuit, tamquam non longius quam quantum vitae humanae spatium est, cupiditas gloriae extendatur maximaque pars eius in memoriam ac posteritatem promineat. Maximo cuique id accidere animo certum habeo, ut se non cum praesentibus modo sed cum omnis aevi claris viris comparent. Evidem haud dissimulo me tuas, Q. Fabi,

laudes non adsequi solum velle sed, bona venia tua  
dixerim, si possim etiam exsuperare. Illud nec tibi in  
me neu mihi in minoribus natu animi sit, ut nolimus  
quemquam nostri similem evadere civem: id enim non  
eorum modo, quibus inviderimus, sed rei publicae et  
paene omnis generis humani detrimentum est.

LIVY.

## CLIV.

## THE NILE.

Sunt aliquot quoque res quarum unam dicere causam  
Non satis est, verum pluris, unde una tamen sit;  
Corpus ut exanimum siquod procul ipse iacere  
Conspicias hominis, fit ut omnis dicere causas  
Conveniat leti, dicatur ut illius una.  
Nam neque eum ferro nec frigore vincere possis  
Interiisse neque a morbo neque forte veneno,  
Verum aliquid genere esse ex hoc quod contigit ei  
Scimus. Item in multis hoc rebus dicere habemus.

Nilus in aestatem crescit campisque redundant,  
Unicus in terris Aegypti totius amnis.  
Is rigat Aegyptum medium per saepe calorem,  
Aut quia sunt aestate aquilones ostia contra,  
Anni tempore eo qui etesiae esse feruntur,  
Et contra fluvium flantes remorantur et undas  
Cogentes sursus replent coguntque manere.  
Nam dubio procul haec adverso flabra feruntur  
Flumine, quae gelidis ab stellis axis aguntur.  
Ille ex aestifera parti venit amnis ab austro,  
Inter nigra virum percocto saecla colore  
Exoriens penitus media ab regione diei.  
Est quoque uti possit magnus congestus harenae  
Fluctibus adversis oppilare ostia contra,  
Cum mare permotum ventis ruit intus harenam;

Quo fit uti pacto liber minus exitus amni  
 Et proclivis item fiat minus impetus undis.  
 Fit quoque uti pluviae forsan magis ad caput ei  
 Tempore eo fiant, quod etesia flabra aquilonum  
 Nubila coniciunt in eas tunc omnia partis.  
 Scilicet ad medianam regionem electa diei  
 Cum convenerunt, ibi ad altos denique montis  
 Conrusae nubes coguntur vique premuntur.  
 Forsitan Aethiopum penitus de montibus altis  
 Crescat, ubi in campos albas descendere ningues  
 Tabificis subigit radiis sol omnia lustrans.

LUCRETIUS.

## CLV.

## ORATORY AND MUSIC.

Sed veterum quoque Romanorum epulis fides ac tibias  
 adhibere moris fuit; versus quoque Saliorum habent  
 carmen. Quae cum omnia sint a Numa rege instituta,  
 faciunt manifestum ne illis quidem, qui rudes ac bellicosi  
 videntur, curam musices, quantam illa recipiebat aetas,  
 defuisse. Denique in proverbium usque Graecorum cele-  
 bratum est, in doctos a Musis atque a Gratiis abesse.  
 Verum quid ex ea proprie petat futurus orator disseramus.  
 Numeros musice duplices habet, in vocibus et in corpore:  
 utriusque enim rei aptus quidam modus desideratur.  
 Vocis rationem Aristoxenus musicus dividit in *ρυθμόν* et  
*μέλος*, quorum alterum modulatione, alterum canore ac  
 sonis constat. Num igitur non haec omnia oratori neces-  
 saria? quorum unum ad gestum, alterum ad conloca-  
 tionem verborum, tertium ad flexus vocis, qui sunt in  
 agendo quoque plurimi, pertinet: nisi forte in carminibus  
 tantum et in canticis exigitur structura quaedam et in-  
 offensa copulatio vocum, in agendo supervacua est, aut  
 non compositio et sonus in oratione quoque varie pro

rerum modo adhibetur sicut in musice. Namque et voce et modulatione grandia elate, iucunda dulciter, moderata leniter canit, totaque arte consentit cum eorum, quae dicuntur, affectibus. Atqui in orando quoque intentio vocis, remissio, flexus pertinet ad movendos audientium affectus, aliaque et conlocationis et vocis, ut eodem utar verbo, modulatione concitationem iudicis, alia misericordiam petimus, cum etiam organis, quibus sermo exprimi non potest, affecti animos in diversum habitum sentiamus.

QUINTILIAN.

CLVI.

THE INVOCATION OF VENUS.

Aeneadum genetrix, hominum divomque voluptas,  
 Alma venus, caeli subter labentia signa  
 Quae mare nigerum, quae terras frugiferentis  
 Concelebras, per te quoniam genus omne animantum  
 Concipitur visitque exortum lumina solis.  
 Te, dea, te fugiunt venti, te nubila caeli  
 Adventumque tuum, tibi suavis daedala tellus  
 Summittit flores, tibi rident aequora ponti  
 Placatumque nitet diffuso lumine caelum.  
 Nam simul ac species patefactast verna diei  
 Et reserata viget genitabilis aura favoni,  
 Aeriae primum volucres te, diva, tuumque  
 Significant initum percussae corda tua vi.  
 Inde ferae pecudes persulant pabula laeta  
 Et rapidos tranant amnis: ita capta lepore  
 Te sequitur cupide quo quamque inducere pergis.  
 Denique per maria ac montis fluviosque rapacis  
 Frondiferasque domos avium camposque virentis  
 Omnibus incutiens blandum per pectora amorem  
 Efficis ut cupide generatim saecla propagent.

Quae quoniam rerum naturam sola gubernas  
 Nec sine te quicquam dias in luminis oras  
 Exoritur neque fit laetum neque amabile quicquam,  
 Te sociam studeo scribendis versibus esse  
 Quos ego de rerum natura pangere conor  
 Memmiadae nostro quem tua, dea, tempore in omni  
 Omnibus ornatum voluisti excellere rebus.  
 Quo magis aeternum da dictis, diva, leporem.  
 Effice ut interea fera moenera militiai  
 Per maria ac terras omnis sopita quiescant.  
 Nam tu sola potes tranquilla pace iuvare  
 Mortalis, quoniam belli fera moenera Mavors  
 Armipotens regit, in gremium qui saepe tuum se  
 Reicit aeterno devictus vulnere amoris,  
 Atque ita suspiciens tereti cervice reposta  
 Pascit amore avidos inhians in te, dea, visus,  
 Eque tuo pendet resupini spiritus ore.  
 Hunc tu, diva, tuo recubantem corpore sancto  
 Circumfusa super, suavis ex ore loquellas  
 Funde petens placidam Romanis, incluta, pacem.

LUCRETIUS.

## CLVII.

## A WOMAN'S TITLE TO FAME.

Mi natura dedit leges a sanguine ductas,  
     Ne possem melior iudicis esse metu.  
 Quaelibet austeras de me ferat urna tabellas :  
     Turpior assessu non erit ulla meo.  
 Vel tu, quae tardam movisti fune Cybeben,  
     Claudia, turritae cara ministra deae ;  
 Vel cui, commissos quum Vesta reposceret ignes,  
     Exhibit vivos carbasus alba focos.  
 Nec te, dulce caput, mater Scribonia, laesi.  
     In me mutatum quid, nisi fata, velis ?

Maternis laudor lacrimis urbisque querelis,  
 Defensa et gemitu Caesaris ossa mea.  
 Ille sua nata dignam vixisse sororem  
 Increpat; et lacrimas vidimus ire deo.  
 Et tamen emerui generosos vestis honores,  
 Nec mea de sterili facta rapina domo.  
 Tu, Lepide, et tu, Paule, meum post fata levamen!  
 Condita sunt vestro lumina nostra sinu.  
 Vidimus et fratrem sellam geminasse curulem;  
 Consule quo fati tempore rapta soror.  
 Filia, tu specimen censurae nata paternae,  
 Fac teneas unum, nos imitata, virum.  
 Et serie fulcite genus. Mihi cymba volenti  
 Solvit, aucturis tot mea fata malis.  
 Haec est feminei merces extrema triumphi,  
 Laudat ubi emeritum libera fama rogum.

PROPERTIUS.

## CLVIII.

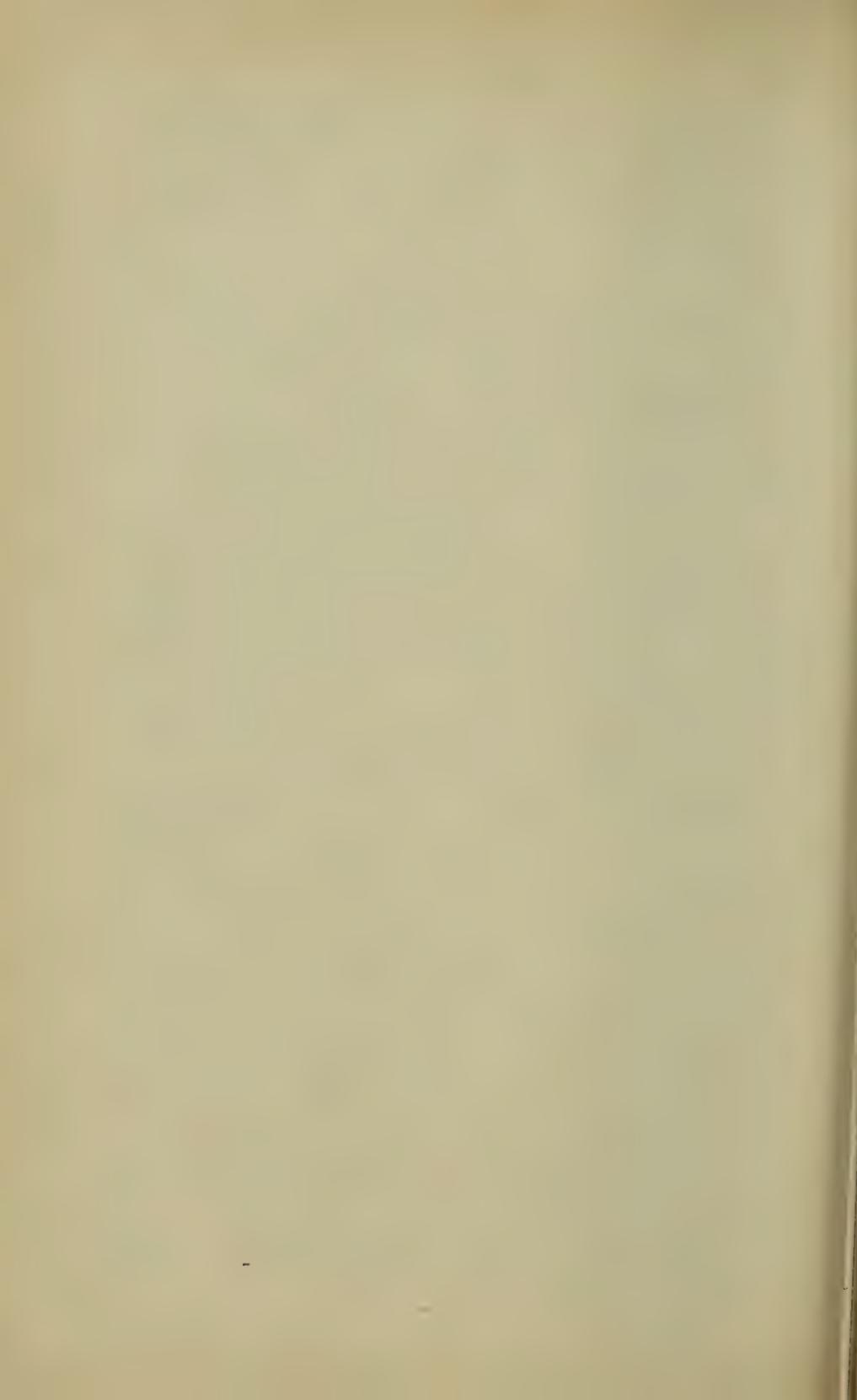
## GERMANICUS LOSES THE FLEET.

Sed aestate iam adulta legionum aliae itinere terrestri  
 in hibernacula remissae; plures Caesar classi impositas  
 per flumen Amisiam Oceano invexit. Ac primo placidum  
 aequor mille navium remis strepere aut velis inpelli: mox  
 atro nubium globo effusa grando, simul variis undique  
 procellis incerti fluctus prospectum adimere, regimen  
 inpedire; milesque pavidus et casuum maris ignarus dum  
 turbat nautas vel intempestive iuvat, officia prudentium  
 corrumpebat. Omne dehinc caelum et mare omne in  
 austrum cessit, qui tumidis Germaniae terris, profundis  
 amnibus, immenso nubium tractu validus et rigore vicini  
 septentrionis horridior rapuit disiecitque naves in aperta  
 Oceani aut insulas saxis abruptis vel per occulta vada  
 infestas. Quibus paulum aegreque vitatis, postquam

mutabat aestus eodemque quo ventus ferebat, non adhaerere ancoris, non exhaustire inrumpentis undas poterant; equi, iumenta, sarcinae, etiam arma praecipitantur, quo levarentur alvei, manantes per latera et fluctu superurgente.

Quanto violentior cetero mari Oceanus et truculentia caeli praestat Germania, tantum illa clades novitate et magnitudine excessit, hostilibus circum litoribus aut ita vasto et profundo, ut credatur novissimum ac sine terris mare. Pars navium haustae sunt, plures apud insulas longius sitas electae; milesque nullo illic hominum cultu fame absumptus, nisi quos corpora equorum eodem elisa toleraverant. Sola Germanici triremis Chaucorum terram adpulit; quem per omnes illos dies noctesque apud scopulos et prominentis oras, cum se tanti exitii reum clamitaret, vix cohibuere amici quo minus eodem mari oppeteret. Tandem relabente aestu et secundante vento claudae naves raro remigio aut intentis vestibus, et quaedam a validioribus tractae, revertere; quas raptim refectas misit ut scrutarentur insulas.

TACITUS.



III.

*GREEK PASSAGES.*



# GREEK PASSAGES.

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## I.

### A DISHONEST POLITICIAN.

Βούλομαι δὲ καὶ τὰ πολιτεύματα ἔξετάσαι τοῦ καλοῦ κάγαθοῦ τούτου, δι’ ὧν οὐκ ἔσθ’ ὅ τι τῶν δεινοτάτων ἐλλιπῶν φανήσεται· καὶ γὰρ ἀναιδῆ καὶ θρασὺν καὶ κλέπτην καὶ ὑπερήφανον καὶ πάντα μᾶλλον ἢ ἐν δημοκρατίᾳ πολιτεύεσθαι ἐπιτήδειον ὅντ’ αὐτὸν δείξω. καὶ πρῶτον μέν, ἐφ’ ὧ μέγιστον φρονεῖ, τὴν τῶν χρημάτων εἰσπραξιν ἔξετάσωμεν αὐτοῦ, μὴ τῇ τούτου προσέχοντες ἀλαζονεῖς τὸν νοῦν, ἀλλὰ τὸ πρᾶγμα, οἷον γέγονε τῇ ἀληθείᾳ, σκοποῦντες. οὗτος Εὔκτήμονα φήσας τὰς ὑμετέρας ἔχειν εἰσφοράς, καὶ τοῦτ’ ἔξελέγξειν ἢ παρ’ ἑαυτοῦ καταθήσειν, καταλύσας ψηφίσματι κληρωτὴν ἀρχὴν ἐπὶ τῇ προφάσει ταύτῃ ἐπὶ τὴν εἰσπραξιν παρέδυ. δημηγορίας δ’ ἐπὶ τούτοις ποιούμενος, ὡς ἔστι τριῶν αἵρεσις, ἢ τὰ πομπεῖα κατακόπτειν ἢ πάλιν εἰσφέρειν ἢ τοὺς ὀφεῖλοντας εἰσπράττειν, αἱρουμένων εἰκότως ὑμῶν τοὺς ὀφεῖλοντας εἰσπράττειν, ταῖς ὑποσχέσεσι κατέχων, καὶ διὰ τὸν καιρὸν ὃς ἦν τότ’ ἔχων ἔξουσίαν, τοῖς μὲν κειμένοις νόμοις περὶ τούτων οὐκ ὥστο δεῖν χρῆσθαι οὐδ’, εἰ μὴ τούτους

ἐνόμιζεν ἰκανούς, ἐτέρους τιθέναι, ψηφίσματα δ'  
εἰπεν ἐν ὑμῖν δεινὰ καὶ παράνομα, δι' ὧν ἡργολάβει  
καὶ πολλὰ τῶν ὑμετέρων κέκλοφε, τοὺς ἔνδεκα γρά-  
ψας ἀκολουθεῖν μεθ' ἑαυτοῦ.

DEMOSTHENES.

## II.

## THE AGONY OF HERACLES.

Ω πολλὰ δὴ καὶ θερμὰ κού λόγῳ κακὰ  
καὶ χειρὶ καὶ νώτοισι μοχθήσας ἔγῳ·  
κούπω τοιοῦτον οὕτ' ἄκοιτις ἡ Διὸς  
προύθηκεν οὕθ' ὁ στυγνὸς Εύρυσθεὺς ἐμοὶ  
οἶν τόδ' ἡ δολῶπις Οἰνέως κόρη  
καθῆψεν ὕμοις τοῖς ἐμοῖς Ἑρινύων  
ὑφαντὸν ἀμφίβληστρον, ὃ διόλλυμαι.  
πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας  
βέβρωκε σάρκας, πνευμόνων τ' ἀρτηρίας  
ρόφει ἔνυοικοῦν· ἐκ δὲ χλωρὸν αἷμά μου  
πέπωκεν ἥδη, καὶ διέφθαρμαι δέμας  
τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ.  
κού ταῦτα λόγχῃ πεδιάς, οὕθ' ὁ γηγενῆς  
στρατὸς Γιγάντων, οὕτε θήρειος βία,  
οὕθ' Ἑλλάς, οὕτ' ἄγλωσσος, οὕθ' ὄσην ἔγῳ  
γαῖαν καθαίρων ἱκόμην, ἔδρασέ πω·  
γυνὴ δέ, θῆλυς οὖσα κούκ ἀνδρὸς φύσιν,  
μόνη με δὴ καθεῖλε φασγάνου δίχα.  
ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς,  
καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον.  
δός μοι χεροῦ σαῖν αὐτὸς ἐξ οἴκου λαβὼν

ἐσ χεῖρα τὴν τεκοῦσαν, ὡς εἰδῶ σάφα  
 εὶ τούμὸν ἀλγεῖς μᾶλλον ἢ κείνης ὄρῶν  
 λωβητὸν εἶδος ἐν δίκῃ κακούμενον.  
 ἵθ', ὁ τέκνου, τόλμησον· οἴκτειρόν τέ με  
 πολλοῖσιν οἰκτρόν, ὅστις ὥστε παρθένος  
 βέβρυχα κλαίων· καὶ τόδ' οὐδ' ἀν εἰς ποτε  
 τόνδ' ἄνδρα φαίη πρόσθ' ἵδεῖν δεδρακότα,  
 ἀλλ' ἀστένακτος αἰὲν ἐσπόμην κακοῖς.  
 νῦν δ' ἐκ τοιούτου θῆλυς εὑρημαι τάλας.  
 καὶ νῦν προσελθὼν στῆθι πλησίον πατρός,  
 σκέψαι δ' ὅποιας ταῦτα συμφορᾶς ὑπο  
 πέπονθα· δείξω γὰρ τάδ' ἐκ καλυμμάτων.

SOPHOCLES.

## III.

## WAR OR PEACE.

Ἄλλ' ἔστιν, ὁ πρὸς τοῦ Διός, ὅστις εὖ φρονῶν ἐκ  
 τῶν ὀνομάτων μᾶλλον, ἢ τῶν πραγμάτων, τὸν ἄγοντ'  
 εἰρήνην ἢ πολεμοῦνθ' ἑαυτῷ σκέψαιτ' ἀν; οὐδεὶς  
 δήπου. ὁ τοίνυν Φίλιππος ἐξ ἀρχῆς, ἀρτι τῆς εἰρήνης  
 γεγονυίας, οὕπω Διοπείθους στρατηγοῦντος, οὐδὲ τῶν  
 δυτῶν ἐν Χερρονήσῳ νῦν ἀπεσταλμένων, Σέρριον καὶ  
 Δορίσκον ἐλάμβανε καὶ τοὺς ἐκ Σέρριου τείχους καὶ  
 Ἰεροῦ ὄρους στρατιώτας ἐξέβαλλεν, οὓς ὁ ὑμέτερος  
 στρατηγὸς κατέστησεν. καίτοι ταῦτα πράττων τί  
 ἐποίει; εἰρήνην μὲν γὰρ ὀμωμόκει. καὶ μηδεὶς εἴπη,  
 τί δὲ ταῦτ' ἔστιν, ἢ τί τούτων μέλει τῇ πόλει; εἰ μὲν  
 γὰρ μικρὰ ταῦτα, ἢ μηδὲν ὑμῖν αὐτῶν ἔμελεν, ἄλλος

ἀν εἴη λόγος οὗτος· τὸ δ' εὐσεβὲς καὶ τὸ δίκαιον, ἀν τ' ἐπὶ μικροῦ τις ἀν τ' ἐπὶ μείζονος παραβαίνη τὴν αὐτὴν ἔχει δύναμιν. φέρε δὴ νῦν, ἡνίκ' εἰς Χερρόνησον, ἣν βασιλεὺς καὶ πάντες οἱ "Ελληνες ὑμετέραν ἐγνώκασιν εἶναι, ξένους εἰσπέμπει καὶ βοηθεῖν ὁμολογεῖ καὶ ἐπιστέλλει, ταῦτα ποιεῖ τί; φῆσ μὲν γὰρ οὐ πολεμεῖν, ἔγὼ δὲ τοσούτου δέω ταῦτα ποιοῦντ' ἐκεῖνον ἀγειν ὁμολογεῖν τὴν πρὸς ὑμᾶς εἰρήνην, ὥστε καὶ Μεγάρων ἀπόμενον κάν Εὐβοίᾳ τυραννίδα κατασκευάζοντα καὶ νῦν ἐπὶ Θράκην παριόντα καὶ τάν Πελοποννήσῳ σκευωρούμενον, καὶ πάνθ' ὅσα πράττει μετὰ τῆς δυνάμεως, ποιοῦντα λύειν φημὶ τὴν εἰρήνην καὶ πολεμεῖν ὑμῖν, εἰ μὴ καὶ τοὺς τὰ μηχανῆματ' ἐφιστάντας εἰρήνην ἀγειν φήσετε, ἔως ἀν αὐτὰ τοῖς τείχεσιν [ῆδη] προσάγωσιν. ἀλλ' οὐ φήσετε· ὁ γὰρ οὗς ἀν ἔγὼ ληφθείην, ταῦτα πράττων καὶ κατασκευαζόμενος, οὗτος ἐμοὶ πολεμεῖ, καλὸν μήπω βάλλῃ μηδὲ τοξεύῃ.

DEMOSTHENES.

## IV.

## A JEALOUS WOMAN.

EP. Ἐκεῖνο λέξον, οὗπερ οὕνεκ' ἐστάλην.

AN. λέγω σ' ἔγὼ νοῦν οὐκ ἔχειν ὅσον σε δεῖ.

EP. λείψεις τόδ' ἀγνὸν τέμενος ἐναλίας θεοῦ;

AN. εἰ μὴ θανοῦμαί γ'. εἰ δὲ μή, οὐ λείψω ποτέ.

EP. ως τοῦτ' ἄραρε, κού μενῶ πόσιν μολεῖν.

AN. ἀλλ' οὐδ' ἔγὼ μὴν πρόσθεν ἐκδώσω μέ σοι.

EP. πῦρ σοι προσοίσω, κού τὸ σὸν προσκέψομαι.

AN. σὺ δ' οὖν κάταιθε, θεοὶ γὰρ εἴσονται τάδε.

EP. καὶ χρωτὶ δεινῶν τραυμάτων ἀλγηδόνας.

AN. σφάξ', αἵματου θεᾶς βωμόν, ἣ μέτεισί σε.

EP. ὁ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσος,  
ἐγκαρτερεῖς δὴ θάνατον; ἀλλ' ἐγώ σ' ἔδρας  
ἐκ τῆσδ' ἐκοῦσαν ἔξαναστήσω τάχα·

τοιόνδ' ἔχω σου δέλεαρ. ἀλλὰ γὰρ λόγους  
κρύψω, τὸ δ' ἔργον αὐτὸ σημανεῖ τάχα.  
κάθησ' ἔδραια· καὶ γὰρ εὶ πέριξ σ' ἔχει  
τηκτὸς μόλυβδος, ἔξαναστήσω σ' ἐγώ,  
πρὶν φὲ πέποιθας παῦδ' Ἀχιλλέως μολεῖν.

EURIPIDES.

V.

METE OUT PROMPT AND SEVERE PUNISHMENT.

Λοιπὸν τοίνυν ἔστιν, ὁ ἀνδρες Ἀθηναῖοι, τοῖς  
ἀπαλλαγῆναι βουλομένοις τούτου, ἀδίκημα σαφὲς  
καὶ ἐναργὲς ἔχοντας ἐκ τῶν νόμων μάλιστα μὲν  
αὐτῷ θανάτου τιμῆσαι, εἰ δὲ μή, τοσοῦτον ἀναθεῖναι  
τίμημα χρημάτων, ὅσον μὴ δυνήσεται φέρειν· ἀλλη  
γὰρ οὐκ ἔστιν ἀπαλλαγὴ τούτου, σαφῶς ἐπίστασθε.  
καὶ γάρ, ὁ ἀνδρες Ἀθηναῖοι, τῶν μὲν ἀλλων ἀνθρώ-  
πων ἀν τις ἔδοι τοὺς μὲν βελτίστους καὶ μετριωτάτους  
αὐτῇ τῇ φύσει πάντα ποιοῦντας ἐκόντας ἀ δεῖ, τοὺς  
δὲ χείρους μὲν τούτων, ἔξω δὲ τοῦ πονηροὺς ἄγαν  
κληθῆναι, τῷ φέβῳ τῷ πρὸς ὑμᾶς καὶ τῷ τοῖς αἰσ-  
χροῖς καὶ λόγοις καὶ ὄνείδεσιν ἀλγεῖν εὐλαβουμένους  
ἔξαμαρτάνειν· τοὺς δὲ πονηροτάτους καὶ ἔξαγίστους  
ὄνομαζομένους τάς γε συμφορὰς σωφρονίζειν λέγουσιν.

ούτοσὶ τοίνυν Ἀριστογείτων τοσοῦτον ὑπερῆρκεν ἄπαντας ἀνθρώπους πονηρίᾳ ὥστ' οὐδὲ παθὼν ἐνουθετήθη, ἀλλ' ἐπὶ τοῖς αὐτοῖς ἀδικήμασι καὶ πλεονεκτήμασι πάλιν εἴληπται. καὶ τοσούτῳ πλείονος ὀργῆς ἀξιός ἐστιν οὐν ἡ πρότερον, ὅσῳ τότε μὲν γράφειν μόνον ὤφετο δεῖν παρὰ τοὺς νόμους, νυνὶ δὲ πάντα ποιεῖν, αἰτιάσθαι, λέγειν, διαβάλλειν, βλασφημεῖν, θανάτου τιμᾶσθαι, εἰσαγγέλλειν, κακολογεῖν τοὺς ἐπιτίμους αὐτὸς ὀφείλων τῷ δημοσίῳ· τούτου γὰρ οὐδέν ἐστι δεινότερον. τὸ μὲν οὖν νουθετεῖν τοῦτον μανία· ὃς γὰρ οἶς ὁ δῆμος ἄπας τοὺς ἐνοχλοῦντας ἔαυτὸν νουθετεῖ θορύβοις μηδεπώποθ' ὑπεῖξε μηδὲ διετράπη, ταχύ γ' ἀν φροντίσειε τοῦ παρ' ἐνὸς λόγου. ἀνίατον, ἀνίατον, ἄνδρες Ἀθηναῖοι, τὸ πράγμα ἐστι τὸ τούτου· δεῖ δὴ πάντας, ὥσπερ οἱ ἰατροί, ὅταν καρκίνον ἡ φαγέδαιναν ἡ τῶν ἀλλων ἀνιάτων τι κακῶν ἵδωσιν, ἀπέκαυσαν ἡ ὄλως ἀπέκοψαν, οὕτω τοῦτο τὸ θηρίον ὑμᾶς ἔξορίσαι, ρῦψαι ἐκ τῆς πόλεως, ἀνελεῖν, μὴ περιμείναντάς τι παθεῖν, ὃ μήτ' ἵδια μήτε δημοσίᾳ γένοιτο, ἀλλὰ προευλαβηθέντας. ὡδὶ γὰρ ὄρατε. οὐδένα πώποτ' ἵσως ὑμῶν ἔχις ἔδακεν οὐδὲ φαλάγγιον, μηδὲ δάκοι· ἀλλ' ὅμως ἄπαντα τὰ τοιαῦτα ἐπὰν ἵδητε, εὐθὺς ἀποκτείνετε. τὸν αὐτὸν τοίνυν τρόπον, ὡς ἄνδρες Ἀθηναῖοι, καὶ ὅταν συκοφάντην καὶ πικρὸν καὶ ἔχιν τὴν φύσιν ἀνθρωπον ἵδητε, μὴ πόθ' ἔκαστον ὑμῶν δήξεται περιμένετε, ἀλλ' ὃ προστυχὼν ἀεὶ τιμωρησάσθω.

## VI.

## MOTHER AND CHILD.

Ὡ Φίλτατ', ὁ περισσὰ τιμηθεὶς τέκνον,  
 θανεῖ πρὸς ἔχθρῶν, μητέρ' ἀθλίαν λιπῶν.  
 ἡ τοῦ πατρὸς δέ σ' εὐγένει' ἀπώλεσεν,  
 ἡ τοῖσιν ἄλλοις γίγνεται σωτηρία,  
 τὸ δ' ἐσθλὸν οὐκ ἐσ καιρὸν ἥλθε σοὶ πατρός.  
 ὁ λέκτρα τάμα δυστυχῆ τε καὶ γάμοι,  
 οἷς ἥλθον ἐσ μέλαθρον" Εκτορός ποτε,  
 οὐχ ὡς σφαγεῖον Δαναΐδαις τέξουσ' ἐμόν,  
 ἀλλ' ὡς τύραννον Ἀσιάδος πολυσπόρου.  
 ὁ παῖ, δακρύεις; αἰσθάνει κακῶν σέθεν;  
 τί μου δέδραξαι χερσὶ κάντέχει πέπλων,  
 νεοσσὸς ώσεὶ πτέρυγας ἐσπίτνων ἐμάς;  
 οὐκ εἶσιν" Εκτωρ, κλεινὸν ἀρπάσας δόρυ,  
 γῆς ἔξανελθών, σοὶ φέρων σωτηρίαν,  
 οὐ συγγένεια πατρός, οὐκ ἵσχὺς Φρυγῶν.  
 λυγρὸν δὲ πήδημ' ἐσ τράχηλον ὑψόθεν  
 πεσὼν ἀνοίκτως, πνεῦμ' ἀπορρήξεις σέθεν.  
 ὁ νέον ὑπαγκάλισμα μητρὶ φίλτατον,  
 ὁ χρωτὸς ἡδὺ πνεῦμα· διὰ κενῆς ἀρα  
 ἐν σπαργάνοις σε μαστὸς ἔξέθρεψ' ὅδε,  
 μάτην δ' ἐμόχθουν καὶ κατεξάνθην πόνοις.  
 νῦν, οὕποτ' αὐθὶς, μητέρ' ἀσπάζου σέθεν,  
 πρόσπιτνε τὴν τεκοῦσαν, ἀμφὶ δ' ὠλένας  
 ἔλισσ' ἐμοῖς νώτοισι καὶ στόμ' ἄρμοσον.  
 ὁ βάρβαρ' ἔξευρόντες" Ελληνες κακά,  
 τί τόνδε παῖδα κτείνετ' οὐδὲν αἴτιον;

ῳ Τυνδάρειον ἔρνος, οὕποτ' εἵ Διός,  
 πολλῶν δὲ πατέρων φημί σ' ἐκπεφυκέναι,  
 Ἀλάστορος μὲν πρῶτον, εἶτα δὲ Φθόνου,  
 Φόνου τε Θανάτου θ', ὅσα τε γῆ τρέφει κακά.  
 οὐ γάρ ποτ' αὐχῶ Ζῆνά γ' ἐκφῦσαι σ' ἐγώ,  
 πολλοῖσι κῆρα βαρβάροις Ἐλλησί τε.  
 δῆλοιο· καλλίστων γὰρ ὄμμάτων ἄπο  
 αἰσχρῶς τὰ κλεινὰ πεδί' ἀπώλεσας Φρυγῶν.

EURIPIDES.

## VII.

## PHILIP HATES ATHENS.

Εἰσὶ δέ τινες οἱ πρὸν ἀκοῦσαι τοὺς ὑπὲρ τῶν  
 πραγμάτων λόγους εὐθέως εἰώθασιν, Τί οὖν χρὴ  
 ποιεῖν; οὐχ ἵνα ἀκούσαντες ποιήσωσι—χρησιμώ-  
 τατοι γὰρ ἀν ḥσαν ἀπάντων—, ἀλλ' ἵνα τοῦ λέ-  
 γοντος ἀπαλλαγῶσι. δεῖ δ' ὅμως εἰπεῖν ὅ τι χρὴ  
 ποιεῖν. πρῶτον μέν, ὡς ἀνδρες Ἀθηναῖοι, τοῦτο παρ'  
 ὑμῖν αὐτοῖς βεβαίως γνῶναι, ὅτι τῇ πόλει Φίλιππος  
 πολεμεῖ καὶ τὴν εἰρήνην λέλυκε· καὶ κακόνους μέν  
 ἔστι καὶ ἔχθρὸς δῆλη τῇ πόλει καὶ τῷ τῆς πόλεως  
 ἐδάφει, προσθήσω δὲ καὶ τοῖς ἐν τῇ πόλει θεοῖς,  
 οἵπερ αὐτὸν ἔξολέσειαν· οὐδενὶ μέντοι μᾶλλον ἢ τῇ  
 πολιτείᾳ πολεμεῖ οὐδὲ ἐπιβουλεύει, καὶ σκοπεῖ μᾶλλον  
 οὐδὲν τῶν ἀπάντων, ἢ ὅπως ταύτην καταλύσῃ. καὶ  
 τοῦτ' ἔξ ἀνάγκης τρόπον τινὰ νῦν γε δὴ ποιεῖ λο-  
 γίζεσθε γάρ. ἄρχειν βούλεται, τούτου δ' ἀνταγω-  
 νιστὰς μόνους ὑπείληφεν ὑμᾶς. ἀδικεῖ πολὺν ἥδη  
 χρόνον, καὶ τοῦτ' αὐτὸς ἄριστα σύνοιδεν ἔαυτῷ· οἷς

γὰρ οὐσιν ὑμετέροις ἔχει χρῆσθαι, τούτοις ἅπαντα τᾶλλα βεβαίως κέκτηται· εἰ γὰρ Ἀμφίπολιν καὶ Ποτίδαιαν προεῖτο, οὐδ' ἀν ἐν Μακεδονίᾳ μένειν ἀσφαλῶς ἡγεῖτο. ἀμφότερα οὖν οἶδε, καὶ αὐτὸν ὑμῖν ἐπιβουλεύοντα, καὶ ὑμᾶς αἰσθανομένους. εὐ φρονεῖν δ' ὑμᾶς ὑπολαμβάνων δικαίως μισεῖν αὐτὸν ἡγεῖται. πρὸς δὲ τούτοις τοσούτοις οὖσιν οἶδεν ἀκριβῶς ὅτι, οὐδ' ἀν ἀπάντων τῶν ἄλλων γένηται κύριος, οὐδέν ἐστ' αὐτῷ βεβαίως ἔχειν, ἕως ἂν ὑμεῖς δημοκρατῆσθε, ἀλλ' ἔάν ποτε συμβῇ τι πταῖσμα—πολλὰ δ' ἀν γένοιτο ἀνθρώπῳ—, ἥξει πάντα τὰ νῦν βεβιασμένα, καὶ καταφεύξεται πρὸς ὑμᾶς· ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὐ πεφυκότες, ἀλλ' ἔτερον λαβεῖν κωλῦσαι, καὶ τὸν ἔχοντ' ἀφελέσθαι καὶ ὅλως ἐνοχλῆσαι ἀρχειν βουλομένοις καὶ πάντας ἀνθρώπους εἰς ἐλευθερίαν ἐξελέσθαι δεινοί.

DEMOSTHENES.

## VIII.

## HELEN AND HERMIONE SEIZED BY PYLADES AND ORESTES.

**XO.** Τέλος ἔχει δαίμων βροτοῖς τέλος ὅπα θέλει.

μεγάλα δέ τις ἀ δύναμις· δι' ἀλαστόρων

ἔπεσ' ἔπεσε μέλαθρα τάδε δι' αἰμάτων

διὰ τὸ Μυρτίου πέσημ' ἐκ δίφρου.

ἀλλὰ μὴν καὶ τόνδε λεύσσω Μενέλεων δόμων

πέλας

δξύπουν, ἥσθημένον που τὴν τύχην ἦ νῦν  
πάρα.

οὐκέτ' ἀν φθάνοιτε κλῆθρα συμπεραίνοντες  
μοχλοῖς,

ῳ κατὰ στέγας Ἀτρεΐδαι. δεινὸν εύτυχῶν ἀνὴρ  
πρὸς κακῶς πράσσοντας, ὡς σὺ νῦν, Ὁρέστα,  
δυστυχεῖς.

ME. ἥκω κλύων τὰ δεινὰ καὶ δραστήρια  
δισσοῖν λεόντοιν· οὐ γὰρ ἄνδρ' αὐτῷ καλῶ.  
ἥκουσα γὰρ δὴ τὴν ἐμὴν ἔνναορον  
ὡς οὐ τέθνηκεν, ἀλλ' ἀφαντος οἴχεται,  
κενὴν ἀκούσας βάξιν, ἦν φόβῳ σφαλεὶς  
ἥγγειλέ μοί τις. ἀλλὰ τοῦ μητροκτόνου  
τεχνάσματ' ἔστι ταῦτα καὶ πολὺς γέλως.  
ἀνοιγέτω τις δῶμα· προσπόλοις λέγω  
ώθεῖν πύλας τάσδ' ὡς ἀν ἀλλὰ παῖδ' ἐμὴν  
ρύσσωμεθ' ἄνδρῶν ἐκ χερῶν μιαιφόνων,  
καὶ τὴν τάλαιναν ἀθλίαν δάμαρτ' ἐμὴν  
λάβωμεν, ἢ δεῖ ἔννθανεῖν ἐμῇ χερὶ<sup>1</sup>  
τοὺς διολέσαντας τὴν ἐμὴν ἔνναορον.

OP. οὗτος σύ, κλῆθρων τῶνδε μὴ ψαύσης χερί,  
Μενέλαιον εἶπον ὃς πεπύργωσαι θράσει·  
ἢ τῷδε θριγκῷ κράτα συνθραύσω σέθεν,  
ρήξας παλαιὰ γεῖσα, τεκτόνων πόνον.  
μοχλοῖς δ' ἄραρε κλῆθρα, σῆς βοηδρόμου  
σπουδῆς ἃ σ' εἰρξει, μὴ δόμων ἔσω περᾶν.

ME. ἔα, τί χρῆμα; λαμπάδων ὄρῶ σέλας,  
δόμων δ' ἐπ' ἄκρων τούσδε πυργηρουμένους,  
ξίφος δ' ἐμῆς θυγατρὸς ἐπίφρουρον δέρῃ.

## IX.

## THE VEIL OF THE FLESH.

*Ὕπερ οὖν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου, καὶ ἀεὶ καὶ νῦν ἔτι ἔστιν ἐν θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ δσίως, ἐπειδὰν τελευτήσῃ, εἰς μακάρων νήσους ἀπιόντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν, τὸν δὲ ἀδίκως καὶ ἀθέως εἰς τὸ τῆς τίσεώς τε καὶ δίκης δεσμωτήριον, ὃ δὴ τάρταρον καλοῦσιν, ἴεναι. τούτων δὲ δικαστὰὶ ἐπὶ Κρόνου καὶ ἔτι νεωστὶ τοῦ Διὸς τὴν ἀρχὴν ἔχοντος ζῶντες ἥσαν ζῶντων, ἐκείνη τῇ ἡμέρᾳ δικάζοντες ἢ μέλλοιεν τελευτᾶν. κακῶς οὖν αἱ δίκαι ἐκρίνοντο. ὅ τε οὖν Πλούτων καὶ οἱ ἐπιμεληταὶ οἱ ἐκ μακάρων νήσων ιόντες ἔλεγον πρὸς τὸν Δία ὅτι φοιτῷέν σφιν ἀνθρωποι ἐκατέρωσε ἀνάξιοι. εἶπεν οὖν ὁ Ζεύς, Ἀλλ' ἔγώ, ἔφη, παύσω τοῦτο γιγνόμενον. νῦν μὲν γὰρ κακῶς αἱ δίκαι δικάζονται. ἀμπεχόμενοι γάρ, ἔφη, οἱ κρινόμενοι κρίνονται ζῶντες γὰρ κρίνονται. πολλοὶ οὖν, ἢ δ' ὅς, ψυχὰς πονηρὰς ἔχοντες ἡμφιεσμένοι εἰσὶ σώματά τε καλὰ καὶ γένη καὶ πλούτους, καί, ἐπειδὰν ἡ κρίσις ἢ, ἔρχονται αὐτοῖς πολλοὶ μάρτυρες, μαρτυρήσοντες ὡς δικαίως βεβιώκασιν. οἱ οὖν δικαστὰὶ ὑπό τε τούτων ἐκπλήττονται, καὶ ἄμα καὶ αὐτοὶ ἀμπεχόμενοι δικάζουσι, πρὸ τῆς ψυχῆς τῆς αὐτῶν ὀφθαλμοὺς καὶ ωτα καὶ ὄλον τὸ σῶμα προκεκαλυμμένοι. ταῦτα δὴ αὐτοῖς πάντα ἐπίπροσθεν γίγνεται, καὶ τὰ αὐτῶν ἀμφιέσματα καὶ τὰ τῶν κρινομένων. πρῶτον μὲν οὖν, ἔφη, παυστέον*

ἐστὶ προειδότας αὐτοὺς τὸν θάνατον· νῦν γὰρ προ-  
ίσασι. τοῦτο μὲν οὖν καὶ δὴ εἴρηται τῷ Προμηθεῖ  
ὅπως ἀν παύση αὐτῶν. ἔπειτα γυμνοὺς κριτέον  
ἀπάντων τούτων τεθνεῶτας γὰρ δεῖ κρίνεσθαι. καὶ  
τὸν κριτὴν δεῖ γυμνὸν εἶναι, τεθνεῶτα, αὐτῇ τῇ  
ψυχῇ αὐτὴν τὴν ψυχὴν θεωροῦντα ἔξαίφνης ἀπο-  
θανόντος ἐκάστου, ἔρημον πάντων τῶν συγγενῶν καὶ  
καταλιπόντα ἐπὶ τῆς γῆς πάντα ἐκεῖνον τὸν κόσμον,  
ἴνα δικαία ἡ κρίσις ἡ.

PLATO.

## X.

## FIGHT BETWEEN POLLUX AND AMYCUS.

Ἡ ρὸς Ἀμυκος, καὶ κόχλον ἐλῶν μυκάσατο κοῖλον.  
οἱ δὲ θοῶς συνάγερθεν ὑπὸ σκιερὰς πλατανίστους,  
κόχλω φυσαθέντος, ἀεὶ Βέβρυκες κομόωντες.  
ώς δ' αὐτῶς ἥρωας ἵων ἐκαλέσατο πάντας  
Μαγνήσσης ἀπὸ ναὸς ὑπείροχος ἐν δαιὶς Κάστωρ.  
οἱ δ' ἐπεὶ οὖν σπείραισιν ἐκάρτυναν βοέησι  
χεῖρας, καὶ περὶ γυῖα μακροὺς εἴλιξαν ἴμάντας,  
ἐς μέσον σύναγον φόνον ἀλλάλοισι πνέοντας.  
ἐνθα πολὺς σφισι μόχθος ἐπειγομένοισιν ἐτύχθη,  
ὅππότερος κατὰ νῶτα λάβῃ φάος ἡελίοιο.  
ἀλλ' ἰδρίῃ μέγαν ἄνδρα παρήλυθε, ὁ Πολύδευκες.  
βάλλετο δ' ἀκτίνεσσιν ἄπαν Ἀμύκοιο πρόσωπον.  
αὐτὰρ ὅγ' ἐν θυμῷ κεχολωμένος ἵετο πρόσσω,  
χερσὶ τιτυσκόμενος. τοῦ δ' ἄκρον τύψε γένειον  
Τυνδαρίδης ἐπιόντος ὀρίνθη δὲ πλέον ἡ πρίν,  
σὺν δὲ μάχαν ἐτίναξε, πολὺς δ' ἐπέκειτο νενευκὼς

ἐσ γαῖαν. Βέβρυκες δ' ἐπαύτεον· ἐκ δ' ἐτέρωθεν  
 ἥρωες κρατερὸν Πολυδεύκεα θαρσύνεσκον,  
 δειδιότες, μήπως νιν ἐπιβρίσας δαμάσειε  
 χώρῳ ἐνὶ στεινῷ Τιτυῷ ἐναλίγκιος ἀνήρ.  
 ἦτοι ὅγ' ἔνθα καὶ ἔνθα παριστάμενος Διὸς νιὸς  
 ἀμφοτέραισιν ἀμυσσεν ἀμοιβαδίς· ἔσχεθε δ' ὄρμῆς  
 παῖδα Ποσειδάνωνος, ὑπερφίαλόν περ ἔόντα.  
 ἔστη δὲ πλαγαῖς μεθύων, ἐκ δ' ἔπτυσεν αἷμα  
 φοίνιον· οἱ δ' ἄμα πάντες ἀριστῆς κελάδησαν,  
 ως ἵδον ἐλκεα λυγρὰ περὶ στόμα τε γναθμούς τε·  
 ὅμματα δ' οἰδήσαντος ἀπεστείνωτο προσώπου.  
 τὸν μὲν ἀναξ ἐτάραξεν ἐτώσια χερσὶ προδεικνὺς  
 πάντοθεν· ἀλλ' ὅτε δή μιν ἀμηχανέοντ' ἐνόησε,  
 μέσσας ρίνὸς ὑπερθε κατ' ὄφρύος ἥλασε πυγμήν,  
 πᾶν δ' ἀπέσυρε μέτωπον ἐσ ὀστέον. αὐτὰρ ὁ πλαγεὶς  
 ὑπτιος ἐν φύλλοισι τεθαλόσιν ἐξετανύσθη.

THEOCRITUS.

## XXI.

## THE SEEKERS AFTER TRUTH.

Πάνσμικρον δή τι, ἦν δ' ἐγώ, ω' Αδείμαντε, λεί-  
 πεται τῶν κατ' ἀξίαν ὁμιλούντων φιλοσοφίᾳ, ἡ που  
 ὑπὸ φυγῆς καταληφθὲν γενναῖον καὶ εὖ τεθραμμένον  
 ἥθος, ἀπορίᾳ τῶν διαφθερούντων κατὰ φύσιν μεῖναν  
 ἐπ' αὐτῇ, ἡ ἐν σμικρῷ πόλει ὅταν μεγάλη ψυχὴ φυῇ  
 καὶ ἀτιμάσασα τὰ τῆς πόλεως ὑπερίδῃ· βραχὺ δέ  
 πού τι καὶ ἀπ' ἄλλης τέχνης δικαίως ἀτιμάσαν  
 εὑφυὲς ἐπ' αὐτὴν ἀν ἔλθοι. εἴη δ' ἀν καὶ ὁ τοῦ

ἡμετέρου ἔταίρου Θεάγους χαλινὸς οἶος κατασχεῖν·  
 καὶ γὰρ Θεάγει τὰ μὲν ἄλλα πάντα παρεσκεύασται  
 πρὸς τὸ ἐκπεσεῖν φιλοσοφίας, ἡ δὲ τοῦ σώματος  
 νοσοτροφία ἀπείργουσα αὐτὸν τῶν πολιτικῶν κατέχει.  
 τὸ δὲ ἡμέτερον οὐκ ἄξιον λέγειν, τὸ δαιμόνιον ση-  
 μεῖον· ἡ γὰρ πού τινι ἄλλῳ ἡ οὐδενὶ τῶν ἔμπροσθεν  
 γέγονε. καὶ τούτων δὴ τῶν ὀλίγων οἱ γενόμενοι καὶ  
 γενυσάμενοι ὡς ἡδὺ καὶ μακάριον τὸ κτῆμα, καὶ τῶν  
 πολλῶν αὖτις ἰκανῶς ἰδόντες τὴν μανίαν, καὶ ὅτι οὐδεὶς  
 οὐδὲν ὑγιὲς ὡς ἔπος εἰπεῖν περὶ τὰ τῶν πόλεων  
 πράττει, οὐδὲν ἔστι ξύμμαχος μεθ' ὅτου τις ἵων ἔπὶ<sup>1</sup>  
 τὴν τῶν δικαίων βοήθειαν σώζοιτ' ἄν, ἀλλ' ὥσπερ  
 εἰς θηρία ἄνθρωπος ἔμπεσών, οὔτε ξυναδικεῖν ἔθέλων  
 οὔτε ἰκανὸς ὃν εἴς πᾶσιν ἀγρίοις ἀντέχειν, πρίν τι  
 τὴν πόλιν ἡ φίλους ὄνησαι προαπολόμενος ἀνωφελῆς  
 αὐτῷ τε καὶ τοῖς ἄλλοις ἀν γένοιτο,—ταῦτα πάντα  
 λογισμῷ λαβὼν ἡσυχίαν ἔχων καὶ τὰ αὐτοῦ πράττων,  
 οἷον ἐν χειμῶνι κονιορτοῦ καὶ ζάλης ὑπὸ πνεύματος  
 φερομένου ὑπὸ τειχίον ἀποστάς, ὁρῶν τοὺς ἄλλους  
 καταπιμπλαμένους ἀνομίας, ἀγαπᾶ, εἴ πῃ αὐτὸς  
 καθαρὸς ἀδικίας τε καὶ ἀνοσίων ἔργων τόν τε ἐνθάδε  
 βίον βιώσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ καλῆς  
 ἐλπίδος ἔλεώς τε καὶ εὐμενῆς ἀπαλλάξεται.

PLATO.

## XII.

THE MORTAL STRUGGLE OF BROTHERS.

'Εσ δ' ἀπορον ἥκων δορὸς ἔπὶ σκέλος πάλιν  
 χωρεῖ, λαβὼν δ' ἀφῆκε μάρμαρον πέτρον,

μέσον δ' ἀκοντ' ἔθραυσεν· ἐξ ἵσου δ' Ἀρης  
 ἦν κάμακος ἀμφοῦν χεῖρ' ἀπεστερημένοιν.  
 ἐνθεν δὲ κώπας ἀρπάσαντε φασγάνων  
 ἐς ταύτον ἥκον, συμβαλόντε δ' ἀσπίδας  
 πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης.  
 καί πως νοήσας Ἐτεοκλῆς τὸ Θεσσαλὸν  
 εἰσήγαγεν σόφισμ' ὁμιλίᾳ χθονός.  
 ἐξαλλαγεὶς γὰρ τοῦ παρεστῶτος πόνου  
 λαιὸν μὲν ἐς τούπισθεν ἀναφέρει πόδα  
 πρόσω τὰ κοῖλα γαστρὸς εὐλάβούμενος.  
 προβὰς δὲ κῶλον δεξιὸν δι' ὄμφαλοῦ  
 καθῆκεν ἔγχος, σφονδύλοις τ' ἐνήρμοσεν.  
 ὅμοῦ δὲ κάμψας πλευρὰ καὶ νηδὸν τάλας  
 ἔννυν αἴματηραῖς σταγόσι Πολυνείκης πίτνει.

EURIPIDES.

## XIII.

## THE TESTS OF AN ENVOY.

Τὸ μὲν οὖν ἐξελέγχειν πολλὰ καὶ δεινὰ πεποιη-  
 κότα τουτονὶ καὶ τῆς ἐσχάτης ὄντα τιμωρίας ἀξιον  
 θαρρῶ καὶ πάνυ πιστεύω· ὃ δὲ καίπερ ὑπειληφὼς  
 ταῦτα φοβοῦμαι, φράσω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύ-  
 ψομαι, ὅτι μοι δοκοῦσιν ἀπαντεῖς οἱ παρ' ὑμῖν ἀγῶνες  
 οὐχ ἥττον ὡς ἀνδρες Ἀθηναῖοι τῶν καιρῶν ἢ τῶν  
 πραγμάτων εἶναι, καὶ τὸ χρόνον γεγενῆσθαι μετὰ  
 τὴν πρεσβείαν πολὺν δέδοικα, μή τινα λήθην ἢ  
 συνήθειαν τῶν ἀδικημάτων ὑμῖν ἐμπεποίηκεν. ὡς  
 δή μοι δοκεῖτ' ἀν ὅμως ἐκ τούτων καὶ γνῶναι τὰ  
 δίκαια καὶ δικάσαι νυνί, τοῦθ' ὑμῖν λέξω· εἰ σκέψαισθε  
 παρ' ὑμῖν αὐτοῖς ὡς ἀνδρες δικασταὶ καὶ λογί-

σαισθε τίνων προσήκει τῇ πόλει λόγον παρὰ πρεσβευτοῦ λαβεῖν. πρῶτον μὲν τοίνυν ὡν ἀπήγγειλε, δεύτερον δὲ ὡν ἔπεισε, τρίτον δὲ ὡν προσετάξατε αὐτῷ, μετὰ ταῦτα τῶν χρόνων, ἐφ' ἄπασι δὲ τούτοις, εἰ ἀδωροδοκήτως ἦ μὴ πάντα ταῦτα πέπρακται. τί δή ποτε τούτων; ὅτι ἐκ μὲν τῶν ἀπαγγελιῶν τὸ βουλεύσασθαι περὶ τῶν πραγμάτων ὑμῖν ἐστίν· ἀν μὲν οὖν ὥσιν ἀληθεῖς, τὰ δέοντα ἔγνωτε, ἀν δὲ μὴ τοιαῦται, τάναντία. τὰς δὲ συμβουλίας πιστοτέρας ὑπολαμβάνετ' εἶναι τὰς τῶν πρέσβεων· ὡς γὰρ εἰδότων περὶ ὡν ἐπέμφθησαν ἀκούετε· οὐδὲν οὖν ἔξελέγχεσθαι δίκαιός ἐστιν ὁ πρεσβευτὴς φαῦλον οὐδ' ἀσύμφορον ὑμῖν συμβεβουλευκώς. καὶ μὴν περὶ ὡν γε προσετάξατ' εἰπεῖν ἦ πρᾶξαι καὶ διαρρήδην ἐψηφίσασθε ποιῆσαι, προσήκει διωκηκέναι. εἴεν τῶν δὲ δὴ χρόνων διὰ τί; ὅτι πολλάκις ὁ ἀνδρες Ἀθηναῖοι συμβαίνει πολλῶν πραγμάτων καὶ μεγάλων καιρὸν ἐν βραχεῖ χρόνῳ γίγνεσθαι, δὸν ἐάν τις ἐκῶν καθυφῆ τοῖς ἐναντίοις καὶ προδῷ, οὐδ' ἀν διτοῦν ποιῆ πάλιν οἶστ' ἔσται σῶσαι. ἀλλὰ μὴν ὑπέρ γε τοῦ προΐκα ἦ μή, τὸ μὲν ἐκ τούτων λαμβάνειν, ἔξ ὡν ἡ πόλις βλάπτεται, πάντες οἶδ' ὅτι φήσαιτ' ἀν εἶναι δεινὸν καὶ πολλῆς ὀργῆς ἀξιον. ὁ μέντοι τὸν νόμον τιθεὶς οὐ διώρισε τοῦτο, ἀλλ' ἀπλῶς εἶπε μηδαμῶς δῶρα λαμβάνειν, ἡγούμενος, ὡς ἐμοὶ δοκεῖ, τὸν ἄπαξ λαβόντα καὶ διαφθαρέντα ὑπὸ χρημάτων οὐδὲ κριτὴν ἔτι τῶν συμφερόντων ἀσφαλῆ μένειν τῇ πόλει.

## XIV.

## PAN.

Αμφί μοι Ἐρμείαο φίλον γόνον ἔννεπε, Μοῦσα,  
 αἰγιπόδην, δικέρωτα, φιλόκροτον, ὅστ' ἀνὰ πίση  
 δενδρήεντ' ἀμυδις φοιτᾶ χοροήθεσι Νύμφαις·  
 αἴτε κατ' αἰγίλιπος πέτρης στείβουσι κάρηνα,  
 Πᾶν' ἀνακεκλόμεναι, νόμιον θεόν, ἀγλαέθειρον,  
 αὐχμήενθ', ὃς πάντα λόφον νιφόεντα λέλογχεν,  
 καὶ κορυφὰς ὄρεων καὶ πετρήεντα κέλευθα·  
 φοιτᾶ δ' ἔνθα καὶ ἔνθα διὰ ρωπήια πυκνά,  
 ἄλλοτε μὲν ρείθροισιν ἐφελκόμενος μαλακοῖσιν,  
 ἄλλοτε δ' αὖ πέτρησιν ἐν ἡλιβάτοισι διοιχνεῖ,  
 ἀκροτάτην κορυφὴν μηλόσκοπον εἰσαναβαίνων.  
 πολλάκι δ' ἀργινόεντα διέδραμεν οὔρεα μακρά,  
 πολλάκι δ' ἐν κυημοῖσι διήλασε, θῆρας ἐναίρων,  
 ὀξέα δερκόμενος· τοτὲ δ' ἐσπερος ἔκλαγεν οἶος,  
 ἄγρης ἔξανιών, δονάκων ὑπὸ μοῦσαν ἀθύρων  
 νήδυμον· οὐκ ἀν τόνγε παραδράμοι ἐν μελέεστιν  
 ὅρνις, ἥτ' ἔαρος πολυνανθέος ἐν πετάλοισιν  
 θρῆνον ἐπιπροχέουσ' ίάχει μελίγηρυν ἀοιδήν.  
 σὺν δέ σφιν τότε Νύμφαι ὀρεστιάδες, λιγύμολπος,  
 φοιτῶσαι πύκα ποσσὶν ἐπὶ κρήνῃ μελανύδρῳ  
 μέλπονται· κορυφὴν δὲ περιστένει οὔρεος ἥχώ.

HOMER.

## XV.

## THE ATHENIAN CONSTITUTION.

Χρώμεθα γὰρ πολιτείᾳ οὐ ζηλούσῃ τοὺς τῶν  
 πέλας νόμους, παράδειγμα δὲ μᾶλλον αὐτοὶ ὄντες

τινὶ ἡ μιμούμενοι ἔτέρους. καὶ ὄνομα μέν, διὰ τὸ μὴ  
 ἐσ ὀλίγους ἀλλ’ ἐσ πλείονας οἰκεῖν, δημοκρατία  
 κέκληται· μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ  
 ἕδια διάφορα πᾶσι τὸ ἵσον, κατὰ δὲ τὴν ἀξιώσιν, ὡς  
 ἔκαστος ἐν τῷ εὐδοκιμεῖν, οὐκ ἀπὸ μέρους τὸ πλεῖον  
 ἐσ τὰ κοινὰ ἡ ἀπ’ ἀρετῆς προτιμᾶται, οὐδ’ αὖ κατὰ  
 πενίαν, ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώ-  
 ματος ἀφανείᾳ κεκώλυται. ἐλευθέρως δὲ τά τε πρὸς  
 τὸ κοινὸν πολιτεύομεν καὶ ἐσ τὴν πρὸς ἀλλήλους τῶν  
 καθ’ ἡμέραν ἐπιτηδευμάτων ὑποψίαν, οὐ δι’ ὀργῆς  
 τὸν πέλας, εἰ καθ’ ἡδονήν τι δρᾶ, ἔχοντες, οὐδὲ  
 ἀξημίους μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προσ-  
 τιθέμενοι· ἀνέπαχθῶς δὲ τὰ ἕδια προσομιλούντες, τὰ  
 δημόσια διὰ δέος μάλιστα οὐ παρανομοῦμεν, τῶν τε  
 ἀεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων, καὶ  
 μάλιστα αὐτῶν ὅσοι τε ἐπ’ ὠφελίᾳ τῶν ἀδικουμένων  
 κείνται καὶ ὅσοι ἄγραφοι ὄντες αἰσχύνην ὁμολογου-  
 μένην φέρουσιν. καὶ μὴν καὶ τῶν πόνων πλείστας  
 ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μέν γε  
 καὶ θυσίαις διετησίοις νομίζοντες, ἕδίαις δὲ κατα-  
 σκευαῖς εὐπρεπέσιν, ὡν καθ’ ἡμέραν ἡ τέρψις τὸ  
 λυπηρὸν ἐκπλήσσει. ἐπεισέρχεται δὲ διὰ μέγεθος  
 τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, καὶ ἔνυβαινει  
 ἡμῖν μηδὲν οἰκειοτέρᾳ τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ  
 γιγνόμενα καρποῦσθαι ἡ καὶ τὰ τῶν ἀλλων ἀνθρώ-  
 πων. διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέ-  
 ταις τῶν ἐναντίων τοῦσδε. τῇν τε γὰρ πόλιν κοινὴν  
 παρέχομεν, καὶ οὐκ ἔστιν ὅτε ἔνηλασίαις ἀπείργο-

μέν τινα ἡ μαθήματος ἡ θεάματος, ὃ μὴ κρυφθὲν ἀν τις τῶν πολεμίων ἵδων ὡφεληθείη, πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλέον καὶ ἀπάταις ἡ τῷ ἀφ' ἡμῶν αὐτῶν ἐσ τὰ ἔργα εὐψύχω· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει εὐθὺς νέοι ὅντες τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀνειμένως δια τώμενοι οὐδὲν ἡσσον ἐπὶ τοὺς ἴσοπαλεῖς κινδύνους χωροῦμεν.

THUCYDIDES.

## XVI.

## THE CHILDREN OF HERACLES.

Πολλῶν δὲ κᾶλλων ἔστιας ἀφιγμένων,  
ἐν τοῖσιν αὐτοῖς τοισίδ' ἔσταμεν λόγοις,  
κούδεὶς ἐτόλμησ' ἵδια προσθέσθαι κακά.  
ἀλλ' ἡ τιν' ἐσ σὲ μωρίαν ἐσκεμμένοι  
δεῦρ' ἥλθον, ἡ κίνδυνον ἐξ ἀμηχάνων  
ρίπτοντες, εἴτ' οὖν εἴτε μὴ γενήσεται·  
οὐ γὰρ φρενήρη γ' ὅντα σ' ἐλπίζουσί που  
μόνον τοσαύτης ἦν ἐπήλθον· Ελλάδος  
τὰς τῶνδ' ἀβούλους ἔνυμφορὰς κατοικτιεῖν·  
φέρ' ἀντίθεις γάρ, τούσδε τ' ἐσ γαῖαν παρεὶς  
ἡμᾶς τ' ἔασας ἐξάγειν, τί κερδανεῖς;  
τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν·  
Ἄργους τοσήνδε χεῖρα τήν τ' Εύρυσθέως  
ἰσχὺν ἀπασαν τῇδε προσθέσθαι πόλει.  
ἢν δ' ἐσ λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα  
βλέψας πεπανθῆσ, ἐσ πάλην καθίσταται  
δορὸς τὸ πρᾶγμα· μὴ γὰρ ὡς μεθήσομεν  
δόξης ἀγῶνα τόνδ' ἀτερ χαλυβδικοῦ.

EURIPIDES.

## XVII.

## THE FUTURE WORLD.

"Αξιόν γε παρατηρεῖν τὰ ὑπὸ τῶν πολλῶν ἐν τοῖς πένθεσι γινόμενα καὶ λεγόμενα καὶ τὰ ὑπὸ τῶν παραμυθουμένων δῆθεν αὐτοὺς αὐθις αὖ λεγόμενα, καὶ ὡς ἀφόρητα ἡγοῦνται τὰ συμβαίνοντα σφίσι τε αὐτοῖς οἱ ὀδυρόμενοι καὶ ἐκείνοις οὖς ὀδύρονται, οὐ μὰ τὸν Πλούτωνα καὶ Φερσεφόνην κατ' οὐδὲν ἐπιστάμενοι σαφῶς οὔτ' εἰ πονηρὰ ταῦτα καὶ λύπης ἀξια οὔτ' εἰ τούναντίον ἡδέα καὶ βελτίω τοῖς παθοῦσι, νόμῳ δὲ καὶ συνηθείᾳ τὴν λύπην ἐπιτρέποντες. ἐπειδὴν τοίνυν ἀποθάνῃ τις, οὕτω ποιοῦσι—μᾶλλον δὲ πρότερον εἰπεῖν βούλομαι ἄστινας περὶ αὐτοῦ τοῦ θανάτου δόξας ἔχουσιν οὕτω γὰρ ἔσται φανερόν, οὐτινος ἔνεκα τὰ περιττὰ ἐκεῖνα ἐπιτηδεύουσιν. ὁ μὲν δὴ πολὺς ὅμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν, 'Ομήρῳ τε καὶ 'Ησιόδῳ καὶ τοῖς ἄλλοις μυθοποιοῖς περὶ τούτων πειθόμενοι καὶ νόμον θέμενοι τὴν ποίησιν αὐτῶν, τόπον τινὰ ὑπὸ τῇ γῇ βαθὺν "Αἰδην ὑπειλήφασι, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ ζοφερὸν καὶ ἀνήλιον οὐκ οἶδ' ὅπως αὐτοῖς φωτίζεσθαι δοκοῦντα πρὸς τὸ καὶ καθορᾶν τῶν ἐνόντων ἔκαστον· βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς Πλούτωνα κεκλημένον ὡς μοι τῶν τὰ τοιαῦτα δεινῶν τις ἔλεγε, διὰ τὸ πλουτεῖν τοῖς νεκροῖς τῇ προσηγορίᾳ τετιμημένον. τοῦτον δὲ τὸν Πλούτωνα τὴν παρ' αὐτῷ πολιτείαν καὶ τὸν κάτω βίον καταστήσασθαι

τοιοῦτον· κεκληρώσθαι μὲν γὰρ αὐτὸν ἄρχειν τῶν  
ἀποθανόντων, καταδεξάμενον δὲ αὐτοὺς καὶ παραλα-  
βόντα κατέχειν δεσμοῖς ἀφύκτοις, οὐδενὶ τὸ παράπαν  
τῆς ἀνω ὁδοῦ ὑφιέμενον πλὴν ἐξ ἅπαντος τοῦ αἰώνος  
πάνυ ὀλίγων ἐπὶ μεγίσταις αἰτίαις.

LUCIAN.

## XVIII.

## WOMANKIND.

Τμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετά,  
ἢ ταῦτ' ἄριστα καὶ πόλει σωτήρια,  
στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,  
βρέτη πεσούσας πρὸς πολιστούχων θεῶν  
αὔειν, λακάζειν, σωφρόνων μισήματα;  
μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλῃ  
ξύνοικος εἴην τῷ γυναικείῳ γένει·  
κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,  
δείσαστα δ' οἴκῳ καὶ πόλει πλέον κακόν.  
καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς  
θεῖσαι διερροθήσατ' ἄψυχον κάκην·  
τὰ τῶν θύραθει' δ' ὡς ἄριστ' ὀφέλλετε·  
αὐτοὶ δ' ὑφ' αὐτῶν ἔνδοθεν πορθούμεθα  
τοιαῦτά τὰν γυναιξὶ συνναίων ἔχοις.  
κεὶ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,  
ἀνήρ, γυνή τε, χῶτι τῶν μεταίχμιον,  
ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται,  
λευστῆρα δῆμου δ' οὕτι μὴ φύγη μόρον.

AESCHYLUS.

## XIX.

## WHAT CONSTITUTES A STATE?

Οὐ μόνον δ' ἐκ πλειόνων ἀνθρώπων ἔστιν ἡ πόλις, ἀλλὰ καὶ ἐξ εἰδεις διαφερόντων οὐ γὰρ γίνεται πόλις ἐξ ὁμοίων. ἔτερον γὰρ συμμαχία καὶ πόλις· τὸ μὲν γὰρ τῷ ποσῷ χρήσιμον, κανὴ τὸ αὐτὸ τῷ εἰδει· βοηθείας γὰρ χάριν ἡ συμμαχία πέφυκεν, ὥσπερ ἀν εἰ σταθμὸς πλεῖον ἐλκύσῃ. διοίσει δὲ τῷ τοιούτῳ καὶ πόλις ἔθνους, ὅταν μὴ κατὰ κώμας ὥσι κεχωρισμένοι τὸ πλῆθος, ἀλλ' οἶν 'Αρκάδες. ἐξ ὧν δὲ δεῖ ἐν γενέσθαι, εἰδει διαφέρει (διόπερ τὸ ἵσον τὸ ἀντιπεπονθὸς σώζει τὰς πόλεις, ὥσπερ ἐν τοῖς ἡθικοῖς εἴρηται πρότερον) ἐπεὶ καὶ ἐν τοῖς ἐλευθέροις καὶ ἵσοις ἀνάγκη τοῦτ' εἶναι ἄμα γὰρ οὐχ οἶν τε πάντας ἀρχειν, ἀλλ' ἡ κατ' ἐνιαυτὸν ἡ κατά τινα ἀλλην τάξιν ἡ χρόνον. καὶ συμβαίνει δὴ τὸν τρόπον τοῦτον ὥστε πάντας ἀρχειν, ὥσπερ ἀν εἰ μετέβαλλον οἱ σκυτεῖς καὶ οἱ τέκτονες καὶ μὴ οἱ αὐτοὶ ἀεὶ σκυτοτόμοι καὶ τέκτονες ἥσαν. ἐπεὶ δὲ βέλτιον οὔτως ἔχειν, καὶ τὰ περὶ τὴν κοινωνίαν τὴν πολιτικὴν δῆλον ὡς τοὺς αὐτοὺς ἀεὶ βέλτιον ἀρχειν, εἰ δυνατόν· ἐν οἷς δὲ μὴ δυνατὸν διὰ τὸ τὴν φύσιν ἵσους εἶναι πάντας (ἄμα δὲ καὶ δίκαιον, εἴτ' ἀγαθὸν εἴτε φαῦλον τὸ ἀρχειν, πάντας αὐτοῦ μετέχειν,) ἐν τούτοις δὲ μιμεῖσθαι τὸ ἐν μέρει τοὺς ἵσους εἴκειν ὁμοίως τοῖς ἐξ ἀρχῆς· οἱ μὲν γὰρ ἀρχουσιν οἱ δ' ἀρχονται παρὰ

μέρος, ὥσπερ ἀν ἄλλοι γενόμενοι. τὸν αὐτὸν δὴ τρόπον ἀρχόντων, ἔτεροι ἔτέρας ἀρχουσιν ἀρχάς.

ARISTOTLE.

XX.

A WILE OF ODYSSEUS.

Εἴθ' ὡς ἡβώοιμι, βίη τέ μοι ἔμπεδος εἴη,  
 ὡς ὅθ' ὑπὸ Τροίην λόχον ἥγομεν ἀρτύναντες.  
 ἡγείσθην δ' Ὁδυσεύς τε καὶ Ἀτρεΐδης Μενέλαος,  
 τοῖσι δ' ἄμα τρίτος ἥρχον ἔγών· αὐτοὶ γὰρ ἀνωγον.  
 ἀλλ' ὅτε δὴ ρὸικόμεσθα ποτὶ πτόλιν αἰπύ τε τεῖχος,  
 ἡμεῖς μὲν περὶ ἀστυν κατὰ ρωπήια πυκνά,  
 ἀν δόνακας καὶ ἔλος, ὑπὸ τεύχεσι πεπτηῶτες  
 κείμεθα, νὺξ δ' ἄρ' ἐπῆλθε κακὴ Βορέαο πεσόντος,  
 πηγυλίς· αὐτὰρ ὑπερθε χιῶν γένετ' ἡύτε πάχνη,  
 ψυχρή, καὶ σακέεσσι περιτρέφετο κρύσταλλος.  
 ἔνθ' ἄλλοι πάντες χλαίνας ἔχον ἡδὲ χιτῶνας,  
 εῦδον δ' εὔκηλοι, σάκεσιν εἰλυμένοι ὥμους·  
 αὐτὰρ ἔγὼ χλαῖναν μὲν ἴων ἐτάροισιν ἔλειπον  
 ἀφραδίης, ἐπεὶ οὐκ ἐφάμην ριγωσέμεν ἔμπης,  
 ἀλλ' ἐπόμην σάκος οἶον ἔχων καὶ ζῶμα φαεινόν.  
 ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἀστρα βεβή-  
 κειν,  
 καὶ τότ' ἔγὼν Ὁδυσῆα προσηγόρων ἔγγὺς ἔόντα  
 ἀγκῶνι νύξας· ὁ δ' ἄρ' ἐμμαπέως ὑπάκουσεν·  
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὁδυσσεῦ,  
 οὐ τοι ἔτι ζωοῖσι μετέσσομαι, ἀλλά με χεῖμα

δάμναται· οὐ γὰρ ἔχω χλαῖναν. παρά μ' ἡπαφε  
δαιμῶν  
οἰοχίτων' ἴμεναι· νῦν δ' οὐκέτι φυκτὰ πέλονται?  
ὡς ἐφάμην, ὁ δ' ἔπειτα νόον σχέθε τόνδ' ἐνὶ θυμῷ,  
οἷος κεῖνος ἔην βουλευέμεν ἡδὲ μάχεσθαι·  
φθεγξάμενος δ' ὀλίγη ὅπι με πρὸς μῦθον ἔειπεν·  
‘σίγα νῦν, μή τίς σεν Ἀχαιῶν ἄλλος ἀκούσῃ?’  
ἡ· καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν εἶπέ τε μῦθον·  
‘κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἥλθεν ὅνειρος.  
λίην γὰρ νηῶν ἔκὰς ἥλθομεν. ἀλλά τις εἴη  
εἰπεῖν Ἀτρεῖδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
εἰ πλέονας παρὰ ναῦφιν ἐποτρύνειε νέεσθαι?’  
ὡς ἔφατ’, ὥρτο δ’ ἔπειτα Θόας Ἀνδραίμονος νίὸς  
καρπαλίμωσ, ἀπὸ δὲ χλαῖναν βάλε φοινικόεσσαν,  
βῆ δὲ θέειν ἐπὶ νῆας. ἔγὼ δ’ ἐνὶ εἴματι κείνου  
κείμην ἀσπασίως, φάε δὲ χρυσόθρονος Ἡώς.

HOMER.

## XXI.

## MORTAL MAN MADE LIKE TO GOD.

‘Αλλ’ οὗτ’ ἀπολέσθαι τὰ κακὰ δυνατόν, ὁ Θεόδωρε·  
ὑπεναντίον γάρ τι τῷ ἀγαθῷ ἀεὶ εἶναι ἀνάγκη· οὕτ’  
ἐν θεοῖς αὐτὰ ἰδρύσθαι, τὴν δὲ θυητὴν φύσιν καὶ  
τόνδε τὸν τόπον περιπολεῖ ἐξ ἀνάγκης· διὸ καὶ πει-  
ρᾶσθαι χρὴ ἐνθένδε ἐκεῖσε φεύγειν ὅ τι τάχιστα·  
φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις  
δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι· ἀλλὰ  
γάρ, ὁ ἀριστεῖ, οὐ πάνυ τι ράδιον πεῖσαι, ὡς ἄρα οὐχ

ῶν ἔνεκα οἱ πολλοί φασι δεῦν πονηρίαν μὲν φεύγειν, ἀρετὴν δὲ διώκειν, τούτων χάριν τὸ μὲν ἐπιτηδευτέον, τὸ δ' οὕτως, ἵνα δὴ μὴ κακὸς καὶ ἵνα ἀγαθὸς δοκῇ εἶναι, ταῦτα γάρ ἐστιν ὁ λεγόμενος γραῶν ὕθλος, ὡς ἐμοὶ φαίνεται· τὸ δὲ ἀληθὲς ὥδε λέγωμεν. θεὸς οὐδαμῆι οὐδαμῶς ἄδικος, ἀλλ' ὡς οἶον τε δικαιότατος, καὶ οὐκ ἔστιν αὐτῷ ὄμοιότερον οὐδὲν ἢ ὃς ἀνὴρ ἡμῶν αὐτὸν γένηται ὁ τι δικαιότατος. περὶ τούτου καὶ ήτοι ὡς ἀληθῶς δεινότης ἀνδρὸς καὶ οὐδενία τε καὶ ἀνανδρία. ήτοι μὲν γὰρ τούτου γνῶσις σοφία καὶ ἀρετὴ ἀληθινή, ήτοι δὲ ἄγνοια ἀμαθία καὶ κακία ἐναργής· αἱ δὲ ἄλλαι δεινότητές τε δοκοῦσαι καὶ σοφίαι ἐν μὲν πολιτικαῖς δυναστείαις γιγνόμεναι φορτικαί, ἐν δὲ τέχναις βάναυσοι.

PLATO.

## xxii.

## IN HONOUR OF MIDAS.

Αἰτέω σε, φιλάγλαε, καλλίστα βροτεᾶν πολίων,  
 Φερσεφόνας ἔδος, ἀτ' ὄχθαις ἐπι μηλοβότου  
 ναιέιεις Ἀκράγαντος ἐνδύματον κολώναν, ὡς ἄνα,  
 Ἰλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενίᾳ  
 δέξαι στεφάνωμα τόδ' ἐκ Πυθῶνος εὐδόξῳ Μίδᾳ,  
 αὐτόν τέ νιν Ἐλλάδα νικάσαντα τέχνα, τάν ποτε  
 Παλλὰς ἐφεῦρε θρασειᾶν Γοργόνων  
 οὐλιον θρῆνον διαπλέξαισ' Ἀθάνα·  
 τὸν παρθενίοις ὑπό τ' ἀπλάτοις ὄφιων κεφαλαῖς  
 ἀιε λειβόμενον δυσπενθέῃ σὺν καμάτῳ,

Περσεὺς δόπότε τρίτον ἄνυσσεν κασιγνητᾶν μέρος,  
εἰναλίᾳ Σερίφῳ λαοῖσί τε μοῖραν ἄγων.  
ἥτοι τό τε θεσπέσιον Φόρκοι' ἀμαύρωσεν γένος,  
λυγρόν τ' ἔρανον Πολυδέκτᾳ θῆκε ματρός τ' ἔμπεδον  
δουλοσύναν τό τ' ἀναγκαῖον λέχος,  
εὐπαράου κράτα συλάσαις Μεδοίσας

υἱὸς Δανάας· τὸν ἀπὸ χρυσοῦ φαμὲν αὐτορύτου  
ἔμμεναι. ἀλλ' ἐπεὶ ἐκ τούτωνφίλον ἀνδρα πόνων  
ἔρρυσατο, παρθένος αὐλῶν τεῦχε πάμφωνον μέλος,  
ὅφρα τὸν Εύρυάλας ἐκ καρπαλιμᾶν γενύων  
χριμφθέντα σὺν ἔντεσι μιμήσαιτ' ἐρικλάγκταν γόον.  
εὑρεν θεός· ἀλλά νιν εύροισ' ἀνδράσι θνατοῖς ἔχειν,  
ῳδόμασεν κεφαλᾶν πολλᾶν νόμον,  
εὐκλεᾶ λαοσσόων μναστῆρ' ἄγώνων,

λεπτοῦ διανισσόμενον χαλκοῦ θάμα καὶ δονάκων,  
τοὶ παρὰ καλλιχόρῳ ναίοισι πόλει Χαρίτων  
Καφισίδος ἐν τεμένει, πιστοὶ χορευτᾶν μάρτυρες,  
εὶ δέ τις ὅλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου  
οὐ φαίνεται· ἐκ δὲ τελευτάσει νιν ἥτοι σάμερον  
δαίμων· τό γε μόρσιμον οὐ παρφυκτόν, ἀλλ' ἔσται  
χρόνος  
οῦτος, ὃ καί τιν' ἀελπτίᾳ βαλὼν  
ἔμπαλιν γνώμας τὸ μὲν δώσει, τὸ δ' οὔπω.

PINDAR.

## XXIII.

## ORDER IN A HOUSE.

Καὶ τί δῆ; ἡ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὁ Ἰσχό-  
μαχε, πώς τι ἐπακούειν, ὃν σὺ ἐσπούδαξες διδάσκων;

Τί δέ, εὶ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι; καὶ φανερὰ ἦν ἡδομένη ἴσχυρῶς, ὥσπερ ἐξ ἀμηχανίας εὐπορίαν τινὰ εὐρηκυῖα, καὶ ἐδεῖτό μου, ώς τάχιστα, ἥπερ ἔλεγον, διατάξαι. Καὶ πῶς δή, ἔφην ἔγώ, ω̄ Ἰσχόμαχε, διέταξας αὐτῇ; Τί δέ, εὶ μὴ τῆς οἰκίας τὴν δύναμιν ἔδοξέ μοι πρῶτον ἐπιδεῖξαι αὐτῇ; οὐ γὰρ ποικίλμασι κεκόσμηται, ω̄ Σώκρατες, ἀλλὰ τὰ οἰκήματα ω̄κοδόμηται πρὸς αὐτὸ τοῦτο ἐσκευμένα, ὅπως ἀγγεῖα ώς συμφορώτατα ἦ τοῖς μέλλουσιν ἐν αὐτοῖς ἔσεσθαι· ὥστε αὐτὰ ἐκάλει τὰ πρέποντα εἶναι ἐκάστῳ. ὁ μὲν γὰρ θάλαμος, ἐν ὁχυρῷ ὡν, τὰ πλείστου ἀξία καὶ στρώματα καὶ σκεύη παρεκάλει· τὰ δὲ ἔηρὰ τῶν στεγῶν τὸν σῖτον· τὰ δὲ ψυχεινὰ τὸν οἶνον· τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα τε καὶ σκεύη ἔστι. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις ἐπεδείκνυν αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους ἔχειν ψυχεινά, τοῦ δὲ χειμῶνος ἀλεεινά. καὶ σύμπασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ, ὅτι πρὸς μεσημβρίαν ἀναπέπταται, ὥστε εὔδηλον εἶναι, ὅτι χειμῶνος μὲν εὐήλιος ἔστι, τοῦ δὲ θέρους εὔσκιος.

XENOPHON.

## XXIV.

## A BRAVE LADY.

Μή νυν τρέσης ἔτ' ἔχθρὸν Ἀργεῖον δόρυ·  
ἔγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον,  
θυήσκειν ἔτοίμη καὶ παρίστασθαι σφαγῆ.  
τί φήσομεν γάρ, εὶ πόλις μὲν ἀξιοῖ

κίνδυνον ἡμῶν οὔνεκ' αἴρεσθαι μέγαν,  
 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,  
 παρὸν σεσῶσθαι, φευξόμεσθα μὴ θανεῖν;  
 οὐ δῆτ' ἐπεί τοι καὶ γέλωτος ἄξια,  
 στένειν μὲν ἵκέτας δαιμόνων καθημένους,  
 πατρὸς δ' ἐκείνου φύντας οὐ πεφύκαμεν,  
 κακοὺς ὄρᾶσθαι· ποῦ τάδ' ἐν χρηστοῖς πρέπει;  
 κάλλιον, οἶμαι, τῆσδ', ἀ μὴ τύχοι ποτέ,  
 πόλεως ἀλούσης χεῖρας εἰς ἔχθρῶν πεσεῖν,  
 κάπειτα δεινὰ πατρὸς οὐσαν εὐγενοῦς  
 παθοῦσαν" Αιδην μηδὲν ἥσσον εἰσιδεῖν.  
 ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονός,  
 κούκ αἰσχυνοῦμαι δῆτ', ἐὰν δή τις λέγῃ,  
 τί δεῦρ' ἀφίκεσθ' ἵκεσίοισι σὺν κλάδοις,  
 αὐτοὶ φιλοψυχοῦντες; ἔξιτε χθονός·  
 κακοὺς γὰρ ἡμεῖς οὐ προσωφελήσομεν.  
 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων,  
 αὐτὴ δὲ σωθεῖσ', ἐλπίδ' εὖ πράξειν ἔχω  
 πολλοὶ γὰρ ἥδη τῇδε προύδοσαν φίλους.  
 τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν  
 ἢ παιδοποιεῖν ἔξ ἐμοῦ βουλήσεται;  
 οὐκοῦν θανεῖν ἄμεινον ἢ τούτων τυχεῖν  
 ἀναξίαν· ἄλλῃ δὲ καὶ πρέπει τινὶ  
 μᾶλλον τάδ', ἥτις μὴ πίσημος ώς ἐγώ.  
 ἥγεῖσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε,  
 καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ  
 νικᾶτε δ' ἔχθρούς· ἥδε γὰρ ψυχὴ πάρα  
 ἐκοῦσα κούκ ἄκουσα· κάξαγγέλλομαι

θνήσκειν ἀδελφῶν τῶνδε κάμαυτῆς ὑπερ.  
εὔρημα γάρ τοι μὴ φιλοψυχοῦσ' ἐγὼ  
κάλλιστον ηὔρηκ', εὐκλεῶς λιπεῖν βίον.

EURIPIDES.

## XXV.

## THE BEGGAR ON HORSEBACK.

Περὶ δὲ τῆς ἐμῆς ἵππικῆς, ἡς οὗτος ἐτόλμησε μνησθῆναι πρὸς ὑμᾶς, οὔτε τὴν τύχην δείσας οὔτε ὑμᾶς αἰσχυνθείς, οὐ πολὺς ὁ λόγος. ἐγὼ γάρ, ὁ βουλή, πάντας οἶμαι τοὺς ἔχοντάς τι δυστύχημα τοιοῦτο ράστώνην τινὰ ζητεῖν καὶ τοῦτο φιλοσοφεῖν, ὅπως ὡς ἀλυπότατα μεταχειριοῦνται τὸ συμβεβηκὸς πάθος. ὃν εἰς ἐγώ, καὶ περιπεπτωκὰς τοιαύτη συμφορᾶς ταύτην ἐμαυτῷ ράστώνην ἔξεῦρον εἰς τὰς ὁδοὺς τὰς μακροτέρας τῶν ἀναγκαίων. ὃ δὲ μέγιστον, ὁ βουλή, τεκμήριον ὅτι διὰ τὴν συμφορὰν ἀλλ' οὐ διὰ τὴν ὑβριν, ὡς οὐτός φησιν, ἐπὶ τοὺς ἵππους ἀναβαίνω, ρᾶδιόν ἔστι μαθεῖν. εἰ γὰρ ἐκεκτήμην οὐσίαν, ἐπ' ἀστράβης ἀν ωχούμην, ἀλλ' οὐκ ἐπὶ τοὺς ἀλλοτρίους ἵππους ἀνέβαινον. νυνὶ δ' ἐπειδὴ τοιούτον οὐ δύναμαι κτήσασθαι, τοῖς ἀλλοτρίοις ἵπποις ἀναγκάζομαι χρῆσθαι πολλάκις· καίτοι πῶς οὐκ ἀτοπόν ἔστιν, ὁ βουλή, τοῦτον αὐτόν, εἰ μὲν ἐπ' ἀστράβης ὁχούμενον ἐώρα με, σιωπᾶν (τί γὰρ ἀν καὶ ἐλεγεν;) ὅτι δ' ἐπὶ τοὺς ητημένους ἵππους ἀναβαίνω, πειρᾶσθαι πείθειν ὑμᾶς ὡς δυνατὸς εἴην; καὶ ὅτι μὲν δυοῖν βακτηρίαιν χρῶμαι τῶν ἀλλων μίᾳ χρωμένων, μὴ κατηγορεῖν ὡς καὶ τοῦτο τῶν δυνα-

μένων ἐστίν· ὅτι δ' ἐπὶ τοὺς ἵππους ἀναβαίνω, τεκ-  
μηρίῳ χρῆσθαι πρὸς ὑμᾶς ὡς εἰμὶ τῶν δυναμένων;  
οἵς ἐγὼ διὰ τὴν αὐτὴν αἰτίαν ἀμφοτέροις χρῶμαι.

LYSIAS.

## XXVI.

## JASON AT THE COURT OF PELIAS.

Τίς γὰρ ἀρχὰ δέξατο ναυτιλίας;  
τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις;  
θέσφατον ἦν Πελίαν  
ἐξ ἀγαυῶν Αἰολιδᾶν θανέμεν χείρεσσιν ἢ βουλαῖς  
ἀκάμπτοις.  
ἡλθε δέ οἱ κρυόεν πυκινῷ μάντευμα θυμῷ,  
πὰρ μέσον ὄμφαλὸν εὐδένδροιο ρήθεν ματέρος·  
τὸν μονοκρήπιδα παντῶς ἐν φυλακῇ σχεθέμεν  
μεγάλᾳ,  
εὗτ' ἀν αἰπεινῶν ἀπὸ σταθμῶν ἐς εὐδείελον  
χθόνα μόλῃ κλειτᾶς Ιωλκοῦ,  
ξεῖνος αἴτ' ὅν ἀστός. ὁ δ' ἄρα χρόνῳ  
ἴκετ' αἰχμαῖσιν διδύμαισιν ἀνὴρ ἔκπαγλος· ἐσθὰς δ'  
ἀμφότερον μιν ἔχεν,  
ἄ τε Μαγνήτων ἐπιχώριος ἀρμόξοισα θαητοῖσι  
γυνίοις,  
ἀμφὶ δὲ παρδαλέᾳ στέγετο φρίσσοντας ὅμβρους·  
οὐδὲ κομᾶν πλόκαμοι κερθέντες φέροντ' ἀγλαοί,  
ἄλλ' ἀπαν νῶτον καταίθυσσον. τάχα δ' εὐθὺς ἵων  
σφετέρας  
ἐστάθη γνώμας ἀταρμύκτοιο πειρώμενος  
ἐν ἀγορᾷ πλήθοντος ὄχλου.

τὸν μὲν οὐ γίνωσκον· ὑπιζομένων δ' ἔμπας τις εἶπεν  
καὶ τόδε·

Οὐ τί που οὗτος Ἀπόλλων, οὐδὲ μὰν χαλκάρματός  
ἐστι πόσις

Ἀφροδίτας· ἐν δὲ Νάξῳ φαντὶ θανεῖν λιπαρᾶ

Ιφιμεδείας παῖδας, Ωτον καὶ σέ, τολμάεις Ἐφιάλτα  
ἄναξ.

καὶ μὰν Τιτυὸν βέλος Ἀρτέμιδος θήρευσε κραιπνόν,  
ἔξ ἀνικάτου φαρέτρας ὄρυνμενον,  
ὅφρα τις τὰν ἐν δυνατῷ φιλοτάτων ἐπιψαύειν ἔραται.

PINDAR.

### XXVII.

#### NO SCIENCE OF POLITICS.

Ορῶ οὖν, ὅταν συλλεγῶμεν εἰς τὴν ἐκκλησίαν,  
ἐπειδὴν μὲν περὶ οἰκοδομίας τι δέῃ πρᾶξαι τὴν  
πόλιν, τοὺς οἰκοδόμους μεταπεμπομένους συμβούλους  
περὶ τῶν οἰκοδομημάτων, ὅταν δὲ περὶ ναυπηγίας,  
τοὺς ναυπηγούς, καὶ τάλλα πάντα οὕτως, ὅσα ἡγοῦν-  
ται μαθητά τε καὶ διδακτὰ εἶναι· ἐὰν δέ τις ἄλλος  
ἐπιχειρῇ αὐτοῖς συμβουλεύειν, ὃν ἐκεῖνοι μὴ οἴονται  
δημιουργὸν εἶναι, καν πάνυ καλὸς ἦ καὶ πλούσιος  
καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται,  
ἄλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἂν ἦ αὐτὸς  
ἀποστῇ ὁ ἐπιχειρῶν λέγειν καταθορυβηθείς, ἦ οἱ  
τοξόται αὐτὸν ἀφελκύσωσιν ἦ ἐξαίρωνται κελευ-  
όντων τῶν πρυτάνεων. περὶ μὲν οὖν ὃν οἴονται  
ἐν τέχνῃ εἶναι, οὕτω διαπράττονται· ἐπειδὴν δέ τι  
περὶ τῆς πόλεως διοικήσεως δέῃ βουλεύσασθαι, συμ-

βουλεύει αὐτοῖς ἀνιστάμενος περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεύς, σκυτοτόμος, ἔμπορος, ναύκληρος, πλούσιος, πένης, γενναῖος, ἀγεννῆς, καὶ τούτοις οὐδεὶς τοῦτο ἐπιπλήττει ὥσπερ τοῖς πρότερον, ὅτι οὐδαμόθεν μαθών, οὐδὲ ὅντος διδασκάλου οὐδενὸς αὐτῷ, ἐπειτα συμβουλεύειν ἐπιχειρεῖ· δῆλον γάρ, ὅτι οὐχ ἡγοῦνται διδακτὸν εἶναι. μὴ τοίνυν ὅτι τὸ κοινὸν τῆς πόλεως οὔτως ἔχει, ἀλλὰ ἴδιᾳ ἡμῖν οἱ σοφώτατοι καὶ ἄριστοι τῶν πολιτῶν ταύτην τὴν ἀρετὴν ἦν ἔχουσιν οὐχ οἷοί τε ἄλλοις παραδιδόναι· ἐπεὶ Περικλῆς, ὁ τουτωνὶ τῶν νεανίσκων πατήρ, τούτους ἀ μὲν διδασκάλων εἴχετο καλῶς καὶ εὐ ἐπαίδευσεν, ἀ δὲ αὐτὸς σοφός ἐστιν, οὕτε αὐτὸς παιδεύει οὕτε τῷ ἄλλῳ παραδίδωσιν, ἀλλ' αὐτοὶ περιιόντες νέμονται ὥσπερ ἄφετοι, ἐάν που αὐτόματοι περιτύχωσι τῇ ἀρετῇ.

PLATO.

## XXVIII.

## THE CURE OF PHILOCTETES.

ΦΙ. Ξύμφημι. τὴν φύσιν δ' ἔδειξας, ὡ τέκνον,  
ἐξ ἥς ἔβλαστες, οὐχὶ Σισύφου πατρός,  
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὅτ' ἦν  
ἥκου ἄριστα, νῦν δὲ τῶν τεθνηκότων.

ΝΕ. ἥσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε  
αὐτόν τέ μ'. ὅν δέ σου τυχεῖν ἐφίεμαι  
ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν  
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·  
ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,

ώσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν  
δίκαιον ἐστιν οὕτ' ἐποικτείρειν τινά.  
σὺ δ' ἡγρίωσαι, κούτε σύμβουλον δέχει,  
έάν τε νουθετῆ τις εὐνοίᾳ λέγων,  
στυγεῖς, πολέμιον δυσμενῆ θ' ἡγούμενος.  
ὅμως δὲ λέξω. Ζῆνα δ' ὄρκιον καλῶ.  
καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω.  
σὺ γὰρ νοσεῖς τόδ' ἀλγος ἐκ θείας τύχης,  
Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῆ  
σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφις.  
καὶ παῦλαν ἵσθι τῆσδε μήποτ' ἀν τυχεῖν  
νόσου βαρείας, ὡς ἀν αὐτὸς ἥλιος  
ταύτη μὲν αἴρῃ, τῇδε δ' αὖ δύνη πάλιν,  
πρὶν ἀν τὰ Τροίας πεδί' ἐκῶν αὐτὸς μόλης,  
καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν  
νόσου μαλαχθῆς τῆσδε, καὶ τὰ πέργαμα  
ξὺν τοῖσδε τόξοις ξύν τ' ἐμοὶ πέρσας φανῆς.

SOPHOCLES.

## XXIX.

## THE UNJUST GUARDIANS.

Τοσαύτης τοίνυν ούσίας μοι καταλειφθείσης ὅσην  
ἔξ ἀρχῆς ἡκούσατε, καὶ τοῦ τρίτου μέρους πρόσοδον  
αὐτῆς φερούσης πεντήκοντα μνᾶς, ἔξδον τούτοις  
ἀπληστοτάτοις οὖσι χρημάτων, καὶ εἰ μὴ μισθοῦν  
τὸν οἶκον ἐβούλοντο, ἀπὸ μὲν τούτων τῶν προσιόντων,  
ἔωντας ὡσπερ εἶχε κατὰ χώραν, ἡμᾶς τε τρέφειν καὶ  
τὰ πρὸς τὴν πόλιν διοικεῖν, καὶ δόσα ἔξ αὐτῶν περιε-  
γίγνετο, ταῦτα προσπεριποιεῖν, τὴν δ' ἄλλην ούσίαν

ἐνεργὸν ποιήσασιν, οὓσαν ταύτης διπλασίαν, αὐτοῖς τε, εἰ χρημάτων ἐπεθύμουν, μέτρια ἐξ αὐτῶν λαβεῖν ἔμοι τε σὺν τοῖς ἀρχαίοις τὸν οἶκον ἐκ τῶν προσόδων μείζω ποιῆσαι, τούτων μὲν οὐδὲν ἐποίησαν, ἀποδόμενοι δ' ἀλλήλοις τὰ πλείστου ἄξια τῶν ἀνδραπόδων τὰ δὲ παντάπασιν ἀφανίσαντες, ἔμοι μὲν ἀνεῖλον καὶ τὴν ὑπάρχουσαν πρόσοδον, σφίσι δ' αὐτοῖς οὐ μικρὰν ἐκ τῶν ἐμῶν κατεσκευάσαντο. λαβόντες δὲ καὶ τάλλα αἰσχρῶς οὐτωσὶ πάντα, πλέον ἷ τὰ ἡμίση τῶν χρημάτων μηδὲ καταλειφθῆναι κοινῇ πάντες ἀμφισβητοῦσιν, ὡς πεντεταλάντου δὲ μόνον τῆς οὐσίας οὕσης, ἐκ τοσαύτης τοὺς λόγους ἀπενηνόχασιν, οὐ πρόσοδον μὲν ἐξ αὐτῶν οὐκ ἀποφαίνοντες, τὰ δὲ κεφάλαια φανερὰ ἀποδεικνύντες, ἀλλὰ ταῦτα τὰ ἀρχαῖα οὕτως ἀναιδῶς ἀνηλῶσθαι φάσκοντες. καὶ οὐδ' αἰσχύνονται ταῦτα τολμῶντες. καίτοι τί ποτ' ἀν ἔπαθον ὑπ' αὐτῶν, εἰ πλείω χρόνον ἐπετροπεύθην; οὐκ ἀν ἔχοιεν εἰπεῖν. ὅπου γὰρ δέκα ἐτῶν διαγενομένων παρὰ μὲν τῶν οὕτω μικρὰ κεκόμισμαι, τῷ δὲ καὶ προσοφείλων ἐγγέγραμμαι, πῶς οὐκ ἄξιον διαγανακτεῖν; δῆλον δὲ παντάπασιν· εἰ κατελείφθην μὲν ἐνιαύσιος, ἐξ ἔτη δὲ προσεπετροπεύθην ὑπ' αὐτῶν, οὐδ' ἀν τὰ μικρὰ ταῦτα παρ' αὐτῶν ἀπέλαβον.

DEMOSTHENES.

## XXX.

## THE PLOT AGAINST THE CYCLOPS.

"*Ηδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή·  
Κύπλωπος γὰρ ἔκειτο μέγα ρόπαλον παρὰ σηκῷ,*

χλωρόν, ἐλαῖνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροίη  
 αὐανθέν· τὸ μὲν ἀμμες ἐσκομεν εἰσορόωντες  
 δσσον θ' ίστὸν νηὸς ἐεικοσόροιο μελαίνης,  
 φορτίδος εύρείης, ἥτ' ἐκπεράᾳ μέγα λαῖτμα·  
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.  
 τοῦ μὲν ὅσον τ' ὄργυιαν ἔγὼν ἀπέκοψα παραστάς,  
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῆσαι δ' ἐκέλευσα.  
 οἱ δ' ὁμαλὸν ποίησαν ἔγὼ δ' ἐθώσα παραστὰς  
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέω.  
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,  
 ἥ ρα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή.  
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάχθαι ἄνωγον,  
 δστις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας  
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺν ὑπνος ἰκάνοι.

HOMER.

## XXXI.

## THE AIMS OF PHILIP.

Οὔκουν βούλεται τοῖς αὐτοῦ καιροῖς τὴν παρ' ὑμῶν  
 ἐλευθερίαν ἐφεδρεύειν, οὐ κακῶς οὐδὲ ἀργῶς ταῦτα  
 λογιζόμενος. πρῶτον μὲν δὴ τοῦτο δεῖ, ἐχθρὸν ὑπει-  
 ληφέναι τῆς πολιτείας καὶ τῆς δημοκρατίας ἀδιάλ-  
 λακτον ἐκεῖνον, δεύτερον δὲ εἰδέναι σαφῶς, ὅτι πάνθ'  
 ὅσα πραγματεύεται καὶ κατασκευάζεται νῦν, ἐπὶ  
 τὴν ἡμετέραν πόλιν παρασκευάζεται. οὐ γὰρ οὕτως  
 εὐήθης ἐστὶν οὐδεὶς ὥστε ὑπολαμβάνειν τὸν Φίλιππον,  
 τῶν μὲν ἐν Θράκῃ κακῶν (τί γὰρ ἄλλο τις ἀν εἴποι  
 Δρόγγιλον καὶ Καβύλην καὶ Μάστειραν καὶ ἀ νῦν  
 ἔξαιρεῖ καὶ κατασκευάζεται;) τούτων μὲν ἐπιθυμεῖν

καὶ ὑπὲρ τοῦ ταῦτα λαβεῖν καὶ πόνους καὶ χειμῶνας  
καὶ τοὺς ἐσχάτους κινδύνους ὑπομένειν, τῶν δὲ  
Ἀθηναίων λιμένων καὶ νεωρίων καὶ τριήρων καὶ  
τῶν ἔργων τῶν ἀργυρείων καὶ τοσούτων προσόδων  
οὐκ ἐπιθυμεῖν, ἀλλὰ ταῦτα μὲν ὑμᾶς ἔάσειν ἔχειν  
ὑπὲρ δὲ τῶν μελινῶν καὶ τῶν δλυρῶν τῶν ἐν τοῖς  
Θρακίοις σιροῖς ἐν τῷ βαράθρῳ χειμάζειν.

DEMOSTHENES.

## XXXII.

## RETORTED SCORN.

Τὸν δὲ μέγ' ὁχθῆσας προσέφη ξανθὸς Μενέλαος.  
“Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάσθαι.  
οὔτ' οὖν παρδάλιος τόσσον μένος, οὔτε λέοντος,  
οὔτε συὸς κάπρου ὀλοόφρονος, οὐ τε μέγιστος  
θυμὸς ἐνὶ στήθεσσι περὶ σθένεϊ βλεμεαίνει,  
ὅσσον Πάνθουν υῖες ἐῦμμελίαι φρονέουσιν.  
οὐδὲ μὲν οὐδὲ βίη ὑπερήνυορος ἵπποδάμοιο  
ἥς ἡβῆς ἀπόνηθ', δτε μ' ὄνατο, καί μ' ὑπέμεινε,  
καί μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν  
ἔμμεναι οὐδέ οὐδέ φημί, πόδεσσί γε οῖσι κιόντα,  
εὐφρῆναι ἀλοχόν τε φίλην, κεδνούς τε τοκῆα.  
ὡς θὴν καὶ σὸν ἐγὼ λύσω μένος, εἴ κε μεῦ ἄντα  
στήγης. ἀλλά σ' ἔγωγ' ἀναχωρήσαντα κελεύω  
ἐς πληθὺν ἵέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,  
πρίν τι κακὸν παθέειν. βεχθὲν δέ τε νήπιος ἔγνω.”

HOMER.

## XXXIII.

## HOPE DEFERRED.

*Electra.*

*XO.* Ούτοι σοὶ μούνα, τέκνον,  
 ἄχος ἐφάνη βροτῶν,  
 πρὸς ὅ τι σὺ τῶν ἔνδον εἶ περισσά,  
 οἵς ὁμόθεν εἶ καὶ γονῷ ἔνναιμος,  
 οἴα Χρυσόθεμις ζώει καὶ Ἰφιάνασσα,  
 κρυπτῷ τ' ἀχέων ἐν ἥβᾳ  
 ὅλβιος, ὃν ἀ κλεινὰ  
 γὰ ποτὲ Μυκηναίων  
 δέξεται εὐπατρίδαν, Διὸς εὐφρονι  
 βήματι μολόντα τάνδε γάν Ορέσταν.

*HL.* ὃν γ' ἐγὼ ἀκάματα προσμένουσ', ἀτεκνος,  
 τάλαιν' ἀνύμφευτος αἰὲν οἰχνῷ,  
 δάκρυσι μυδαλέα, τὸν ἀνήνυτον  
 οἴτον ἔχουσα κακῶν ὁ δὲ λάθεται  
 ὥν τ' ἔπαθ' ὅν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ  
 ἔρχεται ἀγγελίας ἀπατώμενον;  
 ἀεὶ μὲν γὰρ ποθεῖ,  
 ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

SOPHOCLES.

## XXXIV.

## THE SCYTHE OF STESILAUS.

Ἐπεὶ καὶ τοῦτον τὸν Στησίλεων, ὃν ὑμεῖς μετ'  
 ἐμοῦ ἐν τοσόντῳ ὅχλῳ ἐθεάσασθε ἐπιδεικνύμενον καὶ  
 τὰ μεγάλα περὶ αὐτοῦ λέγοντα ἀ ἔλεγεν, ἐτέρωθι  
 ἐγὼ κάλλιον ἐθεασάμην ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς

ἐπιδεικνύμενον οὐχ ἔκόντα. προσβαλούσης γὰρ τῆς νεώς, ἐφ' ἦ ἐπεβάτενε, πρὸς ὄλκάδα τινά, ἐμάχετο ἔχων δορυδρέπανον, διαφέρον δὴ ὅπλον, ἄτε καὶ αὐτὸς τῶν ἄλλων διαφέρων. τὰ μὲν οὖν ἄλλα οὐκ ἄξια λέγειν περὶ τάνδρος, τὸ δὲ σόφισμα τὸ τοῦ δρεπάνου τοῦ πρὸς τῇ λόγχῃ οἶον ἀπέβη. μαχομένου γὰρ αὐτοῦ, ἐνέσχετό που ἐν τοῖς τῆς νεώς σκεύεσι καὶ ἀντελάβετο. εἶλκεν οὖν ὁ Στησίλεως βούλόμενος ἀπολῦσαι, καὶ οὐχ οἶστ' ἡνὶ δὲ ναῦς τὴν ναῦν παρήει. τέως μὲν οὖν παρέθει ἐν τῇ νηὶ ἀντεχόμενος τοῦ δόρατος ἐπεὶ δὲ δὴ παρημείβετο ἡ ναῦς τὴν ναῦν καὶ ἐπέσπα αὐτὸν τοῦ δόρατος ἔχόμενον, κατηφίει τὸ δόρυ διὰ τῆς χειρός, ἔως ἀκρου τοῦ στύρακος ἀντελάβετο. ἦν δὲ γέλως καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὄλκάδος ἐπὶ τε τῷ σχήματι αὐτοῦ, καὶ ἐπειδὴ βαλόντος τινὸς λίθῳ παρὰ τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατάστρωμα ἀφίεται τοῦ δόρατος, τότ' ἥδη καὶ οἱ ἐκ τῆς τριήρους οὐκέτι οἶοί τ' ἡσαν τὸν γέλωτα κατέχειν, ὀρῶντες αἰωρούμενον ἐκ τῆς ὄλκάδος τὸ δορυδρέπανον ἐκεῖνο.

PLATO.

## XXXV.

## HUMOUR, NOT DRIVE.

Μάχη μὲν οὖν ἀν οὐχ ὑπερβαλοίμεθα  
Πελασγὸν Ἀργος· εἰ δὲ μαλθακοῖς λόγοις  
δυναίμεθ', ἐνταῦθ' ἐλπίδος προσήκομεν.  
σμικροῖσι γὰρ τὰ μεγάλα πῶς ἔλοι τις ἀν  
πόνοισιν; ἀμαθὲς καὶ τὸ βούλεσθαι τάδε.

ὅταν γὰρ ἡβᾶ δῆμος, εἰς ὁργὴν πεσών,  
ὅμοιον ὥστε πῦρ κατασβέσαι λάβρον·  
εὶ δ' ἡσύχως τις αὐτὸς ἐντείνοντι μὲν  
χαλῶν ὑπείκοι, καιρὸν εὐλαβούμενος,  
ἴσως ἀν ἐκπνεύσει· ὅταν δ' ἀνὴ πνοάς,  
τύχοις ἀν αὐτοῦ ράδίως ὅσον θέλεις.  
ἔνεστι δ' οἶκτος, ἔνι δὲ καὶ θυμὸς μέγας,  
καραδοκοῦντι κτῆμα τιμιώτατον.  
Ἐλθὼν δὲ Τυνδάρεών τέ σοι πειράσομαι  
πόλιν τε πεῖσαι τῷ λίαν χρῆσθαι καλῶς.  
καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ<sup>1</sup>  
ἔβαψεν, ἔστη δ' αὐθις, ἦν χαλᾶ πόδα.  
μισεῖ γὰρ ὁ θεὸς τὰς ἄγαν προθυμίας,  
μισοῦσι δ' ἀστοῖ· δεῖ δέ μ', οὐκ ἄλλως λέγω,  
σώζειν σε σοφίᾳ, μὴ βίᾳ τῶν κρεισσόνων.  
ἀλκῆ δὲ σ' οὐκ ἄν, ἢ σὺ δοξάζεις ίσως,  
σώσαιμ' ἄν· οὐ γὰρ ράδιον λόγχῃ μιᾶ  
στῆσαι τροπαῖα τῶν κακῶν, ἀ σοι πάρα.  
οὐ γάρ ποτ' Ἀργούς γαῖαν ἐσ τὸ μαλθακὸν  
προσηγόμεσθα· νῦν δ' ἀναγκαίως ἔχει  
δούλοισιν εἶναι τοῖς σοφοῖσι τῆς τύχης.

EURIPIDES.

## XXXVI.

## ATTEMPT TO ADOPT A FATHER.

Μετὰ δὲ ταῦτα Λεώστρατος οὐτοσὶ παρακατα-  
βάλλει ὡς νὺὸς Ἀρχιάδου ἐκείνου, οὐκ ἐπιλογισά-  
μενος οὐθ' ὅτι ἐπανεληλύθει εἰς τοὺς Ἐλευσινίους,  
οὐθ' ὅτι οἱ εἰσποιητοὶ οὐκ αὐτοὶ ὑφ' αὐτῶν ἀλλ' ὑπὸ

τῶν εἰσποιουμένων καθίστανται ἀλλὰ γὰρ οἵμαι  
ἀπλοῦν τι διελογίσατο, δεῖν αὐτὸν καὶ δικαίως καὶ  
ἀδίκως ἀμφισβητεῖν τῶν ἀλλοτρίων. καὶ πρῶτον  
μὲν ἐλθὼν οἵος τ' ἦν εἰς τὸν Ὀτρυνέων πίνακα τὸν  
ἐκκλησιαστικὸν ἐγγράφειν αὐτὸν Ἐλευσίνιος ὡν, καὶ  
τοῦτο διφκεῖτο, ἔπειτα, πρὶν ἐγγραφῆναι καὶ ἐν τῷ  
ληξιαρχικῷ γραμματείῳ τῷ τῶν Ὀτρυνέων, μετέχειν  
τῶν κοινῶν, τηλικαύτην παρανομίαν προαιρούμενος  
παρανομεῖν ἔνεκα πλεονεξίας. αἰσθόμενοι δ' ἡμεῖς  
μαρτύρων ἐναντίον ἐκωλύσαμεν τὸ γιγνόμενον, καὶ  
φόμεθα δεῖν κριθῆναι πρῶτον τὴν κληρονομίαν παρ'  
ὑμῖν, πρὶν ἐπὶ τὸ ὄνομά τινα τὸ τοῦ Ἀρχιάδου  
εἰσποιηθῆναι. κωλυθεὶς δὲ καὶ ἐξελεγχθεὶς πρὸς  
τῷ πίνακι καὶ ἐν τῇ τῶν ἀρχόντων ἀγορᾷ ὅτι ἡδίκει  
πολλῶν ἐναντίον, φέτο δεῖν μηδὲν ἥττον βιάζεσθαι  
καὶ κρείττων ταῖς παρασκευαῖς τῶν ὑμετέρων νόμων  
γενέσθαι. τί τούτου τεκμήριον; συναγαγών τινας  
τῶν Ὀτρυνέων ὀλίγους καὶ τὸν δῆμαρχον πείθει,  
ἐπειδὴν ἀνοιχθῆ τὸ γραμματεῖον, ἐγγράψαι αὐτόν.  
καὶ μετὰ ταῦτα ἡκε Παναθηναίων ὄντων τῶν με-  
γάλων τῇ διαδόσει πρὸς τὸ θεωρικόν, καὶ ἐπειδὴ οἱ  
ἄλλοι δημόται ἐλάμβανον, ἡξίου καὶ αὐτῷ δίδοσθαι  
καὶ ἐγγραφῆναι εἰς τὸ γραμματεῖον ἐπὶ τοῦ Ἀρχιάδου  
ὄνομα. διαμαρτυρομένων δὲ ἡμῶν καὶ τῶν ἄλλων  
δεινὸν φασκόντων εἶναι τὸ γιγνόμενον, ἀπῆλθεν οὕτ'  
ἐγγραφεὶς οὔτε τὸ θεωρικὸν λαβών.

## XXXVII.

## WOMEN AND WAITING WOMEN.

Τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·  
 προσθεὶς γὰρ ὁ σπείρας τε κάκθρέψας πατὴρ  
 φερνὰς ἀπώκισ', ὡς ἀπαλλαχθῆ κακοῦ·  
 ὁ δ' αὖ λαβὼν ἀτηρὸν ἐσ δόμους κακὸν  
 γέγηθε κόσμον προστιθεὶς ἀγάλματι  
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,  
 δύστηνος, ὅλβον δωμάτων ὑπεξελών.  
 ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς  
 γαμβροῖσι χαίρων σώζεται πικρὸν λέχος,  
 ἡ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελεῖς  
 λαβὼν πιέζει τάγαθῷ τὸ δυστυχές.  
 ῥάστον δ' ὅτῳ τὸ μηδέν, ἀλλ' ἀνωφελής  
 εὐηθίᾳ κατ' οἶκον ἴδρυται γυνή.  
 σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις  
 εἴη φρονοῦσα πλεῖον ἡ γυναικα χρή.  
 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκται Κύπρις  
 ἐν ταῖς σοφαῖσιν· ἡ δ' ἀμήχανος γυνὴ  
 γυνώμη βραχείᾳ μωρίαν ἀφηρέθη.  
 χρῆν δ' ἐσ γυναικα πρόσπολον μὲν οὐ περᾶν,  
 ἀφθογγα δ' αὐταῖς συγκατοικίζειν δάκη  
 θηρῶν, ἵν' εἰχον μήτε προσφωνεῖν τινα  
 μήτ' ἔξ ἐκείνων φθέγμα δέξασθαι πάλιν.  
 νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ  
 βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι.

## XXXVIII.

## THE HARD-WORKED GODS.

Αλλ' ἐπιτριβεῖεν ὅσοι τῶν φιλοσόφων παρὰ μόνοις τὴν εὐδαιμονίαν φασὶν εἶναι τοῖς θεοῖς· εἰ γοῦν ἥδεσαν ὅποσα τῶν ἀνθρώπων ἔνεκα πάσχομεν, οὐκ ἀν ἡμᾶς τοῦ νέκταρος ἢ τῆς ἀμβροσίας ἐμακάριζον 'Ομήρῳ πιστεύσαντες ἀνδρὶ τυφλῷ καὶ γόητι, μάκαρας ἡμᾶς καλοῦντι καὶ τὰ ἐν οὐρανῷ διηγουμένῳ, ὃς οὐδὲ τὰ ἐν τῇ γῇ καθορᾶν ἐδύνατο. Αὐτίκα γέ τοι δὲ μὲν "Ηλιος οὐτοσὶ ζευξάμενος τὸ ἄρμα πανήμερος τὸν οὐρανὸν περιπολεῖ πῦρ ἐνδεδυκὼς καὶ τῶν ἀκτίνων ἀποστῖλβων, οὐδὲ" ὅσον κινήσασθαι τὸ οὖς, φασί, σχολὴν ἄγων· ἦν γάρ τι κὰν ὀλίγον ἐπιρραθυμήσας λάθη, ἀφηνιάσαντες οἱ ἵπποι καὶ τῆς ὁδοῦ παρατραπόμενοι κατέφλεξαν τὰ πάντα. 'Η Σελήνη δὲ ἄγρυπνος καὶ αὐτὴ περίεισι φαίνουσα τοῖς κωμάζουσι καὶ τοῖς ἀωρὶ ἀπὸ τῶν δείπνων ἀπανιοῦσιν. 'Ο 'Απόλλων τε αὖ πολυπράγμονα τὴν τέχνην ἐπανελόμενος ὀλίγου δεῦν τὰ ὅτα ἐκκεκώφηται πρὸς τῶν ἐνοχλούντων κατὰ χρείαν τῆς μαντικῆς, καὶ ἄρτι μὲν αὐτῷ ἐν Δελφοῖς ἀναγκαῖον εἶναι, μετ' ὀλίγον δὲ ἐς Κολοφῶνα θεῖ, κάκειθεν ἐς Ξάνθον μεταβαίνει καὶ δρομαῖος αὐθὶς ἐς τὴν Κλάρον, εἶτα ἐς Δῆλον ἢ ἐς Βραγχίδας, καὶ ὅλως ἐνθα ἀν ἡ πρόμαντις πιοῦσα τοῦ ἱεροῦ νάματος καὶ μασησαμένη τῆς δάφνης καὶ τὸν τρίποδα διασεισαμένη κελεύση παρεῖναι, ἀοκνον χρὴ αὐτίκα μάλα παρεστάναι ξυνείροντα τοὺς χρησμοὺς ἢ οἴχεσθαί οἱ τὴν δόξαν τῆς τέχνης.

## XXXIX.

THE ALLIES FIGHT BETTER THAN THE TROJANS.

Ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν "Ἐκτορα δῖον·  
 Ἔκτορ, πῆ δή τοι μένος οἴχεται, ὁ πρὶν ἔχεσκες;  
 φῆς που ἄτερ λαῶν πόλιν ἔξεμεν ἡδ' ἐπικούρων  
 οῖος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.  
 τῶν νῦν οὕτιν' ἐγὼ ἴδεειν δύναμ', οὐδὲ νοῆσαι,  
 ἀλλὰ καταπτώσσουσι, κύνες ὡς ἀμφὶ λέοντα·  
 ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.  
 καὶ γὰρ ἐγών, ἐπίκουρος ἐών, μάλα τηλόθεν ἥκω·  
 τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι·  
 ἐνθ' ἀλοχόν τε φίλην ἔλιπον καὶ νήπιον νιόν,  
 κὰδ δὲ κτήματα πολλά, τὰ τ' ἔλδεται, ὃς κ' ἐπιδεύησ·  
 ἀλλὰ καὶ ὡς Λυκίους ὁτρύνω καὶ μέμον' αὐτὸς  
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὕτι μοι ἐνθάδε τοῖον,  
 οἶον κ' ἡὲ φέροιεν Ἀχαιοὶ ἥ κεν ἄγοιεν·  
 τύνη δ' ἔστηκας ἀτὰρ οὐδ' ἀλλοισι κελεύεις  
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.  
 μήπως, ὡς ἀψῖσι λίνου ἀλόντε πανάγρου,  
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·  
 οἱ δὲ τάχ' ἐκπέρσουσ' εὔναιομένην πόλιν ὑμήν.  
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἥμαρ,  
 ἀρχοὺς λισσομένω τηλεκλητῶν ἐπικούρων,  
 νωλεμέως ἔχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

HOMER.

## XL.

INCIDENCE OF TAXATION.

Σκεψώμεθα δή, τίνας ἡμῖν εἰσποιεῖ χορηγοὺς εἰς  
 ἐκείνας τὰς λειτουργίας, καὶ πόσους, ἐὰν μὴ τούτῳ

προσέχωμεν, ἀφήσει. οἱ μὲν τοίνυν πλουσιώτατοι τριηραρχοῦντες ἀεὶ τῶν χορηγιῶν ἀτελεῖς ὑπάρχουσιν, οἱ δ' ἐλάττω τῶν ἰκανῶν κεκτημένοι, τὴν ἀναγκαίαν ἀτέλειαν ἔχοντες, ἔξω τοῦ τέλους εἰσὶ τούτου· οὐκοῦν τούτων μὲν οὐδετέρων οὐδεὶς διὰ τὸν νόμον ἡμῖν προσέσται χορηγός. ἀλλὰ νὴ Δία εἰς τὰς τῶν μετοίκων λειτουργίας εἰσποιεῖ πολλούς. ἀλλ' ἐὰν δείξῃ πέντε, ἐγὼ ληρεῖν δμολογῶ. θήσω τοίνυν ἐγὼ μὴ τοιοῦτον εἶναι τοῦτο, ἀλλὰ καὶ τῶν μετοίκων πλείονας ἢ τοσούτους, ἐὰν δ' νόμος τεθῇ, τοὺς ἀεὶ λειτουργοῦντας ἔσεσθαι, καὶ τῶν πολιτῶν μηδένα ἐκ τριηραρχίας ὑπάρξειν ἀτελῆ. σκεψώμεθα δῆ, τί τοῦτ' ἔσται τῇ πόλει, ἐὰν ἀπαντεῖς οὗτοι λειτουργῶσιν· φανήσεται γάρ, οὐδὲ πολλοῦ δεῖ, τῆς γενησομένης ἀξιον αἰσχύνης. ὀράτε δ' οὐτωσί. εἰσὶ τῶν ἔνειναι ἀτελεῖς, δέκα θήσω· καὶ μὰ τοὺς θεούς, ὅπερ εἶπον ἀρτίως, οὐκ οἴομαι πέντε εἶναι. καὶ μὴν τῶν γε πολιτῶν οὐκ εἰσὶ πέντε ἢ ἔξ. οὐκοῦν ἀμφοτέρων ἐκκαίδεκα. ποιήσωμεν αὐτοὺς εὔκοσιν, εἰ δὲ βούλεσθε, τριάκοντα. πόσοι δή ποτ' εἰσὶν οἱ κατ' ἐνιαυτὸν τὰς ἐγκυκλίους λειτουργίας λειτουργοῦντες, χορηγοὶ καὶ γυμνασίαρχοι καὶ ἐστιάτορες; ἔξήκοντα ἵσως, ἢ μικρῷ πλείους, σύμπαντες οὗτοι. ἵνα οὖν τρίακοντ' ἀνθρωποι ἢ πλείους παρὰ πάντα τὸν χρόνον λειτουργήσωσιν ἡμῖν, τοὺς ἀπαντας ἀπίστως πρὸς ἡμᾶς αὐτοὺς διαθῶμεν;

## XLII.

IS AN ATHENIAN CITIZEN A SLAVE?

*ΒΔ.* Καὶ ποῖ τρέπεται δὴ 'πειτα τὰ χρήματα  
τἄλλα;

*ΦΙ.* ἐσ τούτους τούς, οὐχὶ προδώσω τὸν Ἀθηναίων  
κολοσυρτόν,  
ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεί. *ΒΔ.* σὺ  
γάρ, ὁ πάτερ, αὐτοὺς  
ἀρχειν αἴρει σαυτοῦ, τούτοις τοῖς ρηματίοις  
περιπεφθείσ.  
καὶ οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα  
τάλαντα  
ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὶ κάνα-  
φοβοῦντες,  
δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ύμῶν  
ἀνατρέψω.  
σὺ δὲ τῆς ἀρχῆς ἀγαπᾶς τῆς σῆς τοὺς ἀργελό-  
φους περιτρώγων.  
οἱ δὲ ἔνυμμαχοι ὡς ἥσθηνται τὸν μὲν σύρφακα  
τὸν ἄλλον  
ἐκ κηθαρίου λαγαρυζόμενον καὶ τραγαλίζοντα  
τὸ μηδέν,  
σὲ μὲν ἡγοῦνται Κόννου ψῆφον, τούτοισι δὲ  
δωροφοροῦσιν  
ὕρχας, οἶνον, δάπιδας, τυρόν, μέλι, σήσαμα,  
προσκεφάλαια,  
φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπό-  
ματα, πλουθυγίειαν.

σοὶ δ' ὁν ἄρχεις πολλὰ μὲν ἐν γῇ, πολλὰ δ'  
ἐφ' ὑγρᾷ πιτυλεύσας,  
οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι  
δίδωσιν.

ΦΙ. μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καύτὸς τρεῖς γ'  
ἄγλιθας μετέπεμψα.  
ἀλλ' αὐτήν μοι τὴν δουλείαν οὐκ ἀποφαίνων  
ἀποκναίεις.

ARISTOPHANES.

## XLII.

## FRAUD.

Αλλὰ νὴ Δία ταῦτα μὲν τοιοῦτός ἐστιν, ἐν οἷς  
πεπολίτευται, ἄλλα δ' ἐσθ' ἀ καλῶς διώκηκεν· ἄλλα  
τὰλλ' οὕτω προσελήνυθε πάντα πρὸς ὑμᾶς ὥστε  
ῆκιστα ἐν οἷς ἀκηκόατε ἄξιός ἐστι μισεῖσθαι. τί  
γὰρ βούλεσθε εἴπω; τὰ πομπεῖα ὡς ἐπεσκεύασε, καὶ  
τὴν τῶν στεφάνων καθαίρεσιν, ἢ τὴν τῶν φιαλῶν  
ποίησιν τὴν καλήν; ἄλλ' ἐπὶ τούτοις γ', εἰ καὶ  
μηδὲν ἄλλο ἀδικῶν ἔτυχε τὴν πόλιν, τρίς, οὐχ ἄπαξ  
τεθνάναι δίκαιος ὁν φανεῖται· καὶ γὰρ ἱεροσυλίᾳ  
καὶ κλοπῇ καὶ πᾶσι τοῖς δεινοτάτοις ἐστὶν ἔνοχος.  
τὰ μὲν οὖν πολλὰ ὁν λέγων ὑμᾶς ἐφενάκιζε παρα-  
λείψω· φῆσας δὲ ἀπορρεῦν τὰ φύλλα τῶν στεφάνων  
καὶ σαπροὺς ἵναι διὰ τὸν χρόνον, ὥσπερ ἵων ἢ ρόδων  
ὄντας, ἄλλ' οὐ χρυσίου, συγχωνεύειν ἔπεισεν. κατ'  
ἐπὶ μὲν ταῖς εἰσφοραῖς τὸν δημόσιον παρεῖναι προσ-  
έγραφεν ὡς δὴ δίκαιος ὁν, ὁν ἔκαστος ἀντιγραφεὺς  
ἔμελλεν ἔσεσθαι τῶν εἰσενεγκόντων· ἐπὶ τοῖς στε-

φάνοις δ', οὓς κατέκοπτεν, οὐχὶ προσήγαγε ταῦτὸ δίκαιον τοῦτο, ἀλλ' αὐτὸς ρήτωρ, χρυσοχόος, ταμίας, ἀντιγραφεὺς γέγονεν. καὶ μὴν εὶ μὲν ἀπαντ' ἡξίους, ὅσα πράττεις τῇ πόλει, σαυτῷ πιστεύειν, οὐκ ἀν δόμοίως κλέπτης ὃν ἐφωρῶ· νῦν δ' ἐπὶ ταῖς εἰσφοραῖς δὲ δίκαιον ἐσθ' ὄρίσας, μὴ σοὶ πιστεύειν, ἀλλὰ τοῖς ἑαυτῆς δούλοις τὴν πόλιν, ὅπότ' ἀλλο τι πράττων καὶ χρήματα κινῶν ιερά, ὃν ἔνια οὐδ' ἐπὶ τῆς ἡμετέρας γενεᾶς ἀνετέθη, μὴ προσγραψάμενος τὴν αὐτὴν φυλακὴν ἥνπερ ἐπὶ τῶν εἰσφορῶν φαίνει, οὐκ εὐδηλον δι' ἀ τοῦτ' ἐποίησας; ἐγὼ μὲν οἶμαι.

DEMOSTHENES.

## XLIII.

## LAUNCH OF THE ARGO.

Ἡ ρά, καὶ εἰς ἔργον πρῶτος τράπεθ· οἱ δ' ἐπανέσταν·  
 νῆα δ' ἐπικρατέως Ἀργου ὑποθημοσύνησιν,  
 ἔξωσαν πάμπρωτον ἐυστρεφεῖ ἐνδοθεν ὅπλῳ,  
 τεινάμενοι ἐκάτερθεν, ἵν' εὐ ἀραροίατο γόμφοις  
 δούρατα, καὶ ροθίοι βίην ἔχοι ἀντιόωσαν.  
 σκάπτον δ' αἰψα κατ' εὑρος, ὅσον περιβάλλετο χῶρον,  
 ἡδὲ κατὰ πρώραν εἴσω ἀλός, ὁσσάτιόν περ  
 ἐλκομένη χείρεσσιν ἐπιδραμέεσθαι ἔμελλεν.  
 αἱεὶ δὲ προτέρω χθαμαλώτερον ἐξελάχαινον  
 στείρησ, ἐν δ' ὀλκῷ ξεστὰς στορέσαντο φάλαγγας·  
 τὴν δὲ κατάντη κλῖναν ἐπὶ πρώτησι φάλαγξιν,  
 ὡς κεν ὀλισθαίνουσα δι' αὐτάων φορέοιτο.  
 \* \* \* \* \* ἐν δ' ἄρα Τίφυς  
 βῆσαθ', ἵν' ὀτρύνειε, νέους κατὰ καιρὸν ἐρύσσαι·

κεκλόμενος δ' ἥϋσε μάλα μέγα· τοὶ δὲ παρᾶσσον  
 Ὡς κράτεϊ βρίσαντες ἵη στυφέλιξαν ἐρωῆ  
 νειόθεν ἐξ ἔδρης, ἐπὶ δ' ἐρρώσαντο πόδεσσι  
 προπροβιαζόμενοι· ἡ δ' ἔσπετο Πηλιὰς Ἀργὸ  
 ρίμφα μάλ· οἱ δ' ἐκάτερθεν ἐπίαχον ἀϊσσοντες.  
 αἱ δ' ἄρ' ὑπὸ τρόπιδι στιβαρῆ στενάχοντο φάλαγγες  
 τριβόμεναι· περὶ δέ σφιν ἀϊδνὴ ἐκήκιε λιγνὺς  
 βριθοσύνη, κατόλισθε δ' ἐσω ἀλός· οἱ δέ μιν αὐθι  
 ἀψ ἀνασειράζοντες ἔχον προτέρωσε κιοῦσαν.  
 σκαλμοῖς δ' ἀμφὶς ἐρετμὰ κατήρτυον· ἐν δέ οἱ ἴστόν,  
 λαίφεά τ' εὐποίητα καὶ ἀρμαλίην ἐβάλοντο.

APOLLONIUS RHODIUS.

XLIV.

THE WAY TO GLORY.

Ἄλλ' ἐκεῖσε ἐπανέρχομαι. τί τὴν πόλιν, Αἰσχίνη,  
 προσῆκε ποιεῖν ἀρχὴν καὶ τυραννίδα τῶν Ἑλλήνων  
 ὀρῶσαν ἑαυτῷ κατασκευαζόμενον Φίλιππον; ἡ τί τὸν  
 σύμβουλον ἔδει λέγειν ἡ γράφειν τὸν Ἀθήνησιν ἐμέ  
 (καὶ γὰρ τοῦτο πλεῖστον διαφέρει), ὃς συνήδειν μὲν  
 ἐκ παντὸς τοῦ χρόνου μέχρι τῆς ἡμέρας ἐκείνης, ἀφ'  
 ἥς αὐτὸς ἐπὶ τὸ βῆμα ἀνέβην, ἀεὶ περὶ πρωτείων καὶ  
 τιμῆς καὶ δόξης ἀγωνιζομένην τὴν πατρίδα, καὶ πλείω  
 καὶ σώματα καὶ χρήματα ἀναλωκυῖαν ὑπὲρ φιλοτι-  
 μίας καὶ τῶν πᾶσι συμφερόντων ἡ τῶν ἀλλων Ἑλλή-  
 νων ὑπὲρ αὐτῶν ἀναλώκασιν ἔκαστοι, ἐώρων δ' αὐτὸν  
 τὸν Φίλιππον, πρὸς δὲν ἥν ἡμῖν ὁ ἀγών, ὑπὲρ ἀρχῆς  
 καὶ δυναστείας τὸν ὁφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν

κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον, πᾶν ὅ τι βουληθείη μέρος ἡ τύχη τοῦ σώματος παρελέσθαι, τοῦτο ῥᾳδίως καὶ ἔτοιμως προϊέμενον, ὥστε τῷ λοιπῷ μετὰ τιμῆς καὶ δόξης ζῆν. καὶ μὴν οὐδὲ τοῦτο γε οὐδεὶς ἀν εἰπεῖν τολμήσειεν, ὡς τῷ μὲν ἐν Πέλλῃ τραφέντι, χωρίῳ ἀδόξῳ τότε γε ὅντι καὶ μικρῷ, τοσαύτην μεγαλοψυχίαν προσήκειν ἐγγενέσθαι, ὥστε τῆς τῶν Ἑλλήνων ἀρχῆς ἐπιθυμῆσαι καὶ τοῦτ' εἰς τὸν νοῦν ἐμβαλέσθαι, ὑμῖν δ' οὖσιν Ἀθηναίοις καὶ κατὰ τὴν ἡμέραν ἐκάστην ἐν πᾶσι καὶ λόγοις καὶ θεωρήμασι τῆς τῶν προγόνων ἀρετῆς ὑπομνήμαθ' ὀρῶσι τοσαύτην κακίαν ὑπάρξαι, ὥστε τῆς τῶν Ἑλλήνων ἐλευθερίας αὐτεπαγγέλτους ἐθελοντὰς παραχωρῆσαι Φιλίππῳ. οὐδὲ ἀν εἰς ταῦτα φήσειεν.

DEMOSTHENES.

## XLV.

## THE SLAYER OF HIS CHILDREN.

H. Θησεῦ, δέδορκας τόνδ' ἀγῶν' ἐμῶν τέκνων ;  
 Θ. ἥκουσα, καὶ βλέποντι σημαίνεις κακά.  
 H. τί δῆτά μου κράτ' ἀνεκάλυψας ἡλίῳ ;  
 Θ. τί δ' ; οὐ μιαίνεις θνητὸς ὃν τὰ τῶν θεῶν ;  
 H. φεῦγ', ὁ ταλαίπωρ', ἀνόσιον μίασμ' ἐμόν.  
 Θ. οὐδεὶς ἀλάστωρ τοῖς φίλοις ἐκ τῶν φίλων.  
 H. ἐπήνεσ', εὖ δράσας δέ σ' οὐκ ἀναίνομαι.  
 Θ. ἐγὼ δὲ πάσχων εὖ τότ' οἰκτείρω σε νῦν.  
 H. οἰκτρὸς γάρ είμι τόμ' ἀποκτείνας τέκνα.  
 Θ. κλαίω χάριν σὴν ἐφ' ἐτέραισι συμφοραῖς.

H. ηῦρες δέ γ' ἄλλους ἐν κακοῖσι μειξόσιν ;  
 Θ. ἄπτει κάτωθεν οὐρανοῦ δυσπραξία.  
 H. τοίγαρ παρεσκευάσμεθ' ὥστε κατθανεῖν.  
 Θ. δοκεῖς ἀπειλῶν σῶν μέλειν τι δαίμοσιν ;  
 H. αὐθαδες ὁ θεός πρὸς δὲ τοὺς θεοὺς ἔγω.  
 Θ. ἵσχε στόμ', ως μὴ μέγα λέγων μεῖζον πάθης.  
 H. γέμω κακῶν δή, κούκέτ' ἐσθ' ὅπου τεθῆ.  
 Θ. δράσεις δὲ δὴ τί; ποῦ φέρει θυμούμενος ;  
 H. θανάν, ὅθενπερ ἥλθον, εἶμι γῆς ὅπο.  
 Θ. εἴρηκας ἐπιτυχόντος ἀνθρώπου λόγους.  
 H. σὺ δ' ἐκτὸς ὡν γε συμφορᾶς με νοιθετεῖς.  
 Θ. ὁ πολλὰ δὴ τλὰς Ἡρακλῆς λέγει τάδε ;  
 H. οὐκον τοσαῦτά γ'. ἐν μέτρῳ μοχθητέον.

EURIPIDES.

## XLVI.

## THE PLEADER'S ART.

"Επειθ' ὑμεῖς, ω 'Αθηναῖοι, Σωκράτην μὲν τὸν σοφιστὴν ἀπεκτείνατε, ὅτι Κριτίαν ἐφάνη πεπαιδευκώσ, ἔνα τῶν τριάκοντα τῶν τὸν δῆμον καταλυσάντων, Δημοσθένης δ' ὑμῖν ἐταίρους ἐξαιτήσεται ὁ τηλικαύτας τιμωρίας λαμβάνων παρὰ τῶν ἰδιωτῶν καὶ δημοτικῶν ἀνθρώπων ὑπὲρ τῆς ἴσηγορίας; ω παρακεκλημένοι τινὲς τῶν μαθητῶν ἥκουσιν ἐπὶ τὴν ἀκρόασιν. κατεπαγγέλλεται γὰρ πρὸς αὐτοὺς ἐργολαβῶν ἐφ' ὑμᾶς, λήσειν μεταλλάξας τὸν ἀγῶνα καὶ τὴν ὑμετέραν ἀκρόασιν, καὶ παραστήσειν τῷ μὲν φυγόντι θαρρεῖν ὅταν αὐτὸς δεῦρο παρέλθῃ, ἐκπεπλῆχθαι δὲ τῷ κατηγόρῳ καὶ πεφοβῆσθαι περὶ αὐτοῦ.

τοσούτους δὲ καὶ τηλικούτους ἐκκαλέσεσθαι παρὰ τῶν δικαστῶν θορύβους παρεμβάλλων τὰς ἐμὰς δημηγορίας καὶ ψέγων τὴν εἰρήνην, ὥστ' οὐδὲ ἀπαντήσεσθαι με ἐπὶ τὸ δικαστήριον ἀπολογησόμενον ὅταν τὰς τῆς πρεσβείας εὐθύνας διδῷ, ἀλλ' ἀγαπήσειν ἐὰν μετρίῳ τιμήματι περιπέσω. μηδενὶ δὴ τρόπῳ καθ' ὑμῶν αὐτῶν γέλωτα τῷ σοφιστῇ καὶ διατριβὴν παράσχητε, ἀλλ' ὑπολάβεθ' ὁρᾶν εἰσεληλυθότα ἀπὸ τοῦ δικαστηρίου οἴκαδε καὶ σεμνυνόμενον καὶ διεξιόντα ως εὖ τὸ πρᾶγμα ὑφείλετο τῶν δικαστῶν. “ἀπαγαγὼν γὰρ αὐτοὺς ἀπὸ τῶν περὶ Τίμαρχον αἰτιῶν ἐπέστησα φέρων ἐπὶ τὸν κατήγορον, καὶ φόβους ἐπήρτησα τοῖς ἀκροωμένοις, ὥσθ' ὁ μὲν φεύγων κατηγόρει, ὁ δὲ κατηγορῶν ἐκρίνετο, οἱ δὲ δικασταὶ ὃν μὲν ἥσαν δικασταὶ ἐπελάθοντο, ὃν δ' οὐκ ἥσαν κριταὶ περὶ τούτων ἥκουνον.” ὑμέτερον δ' ἐστὶν ἔργον πρὸς ταῦτα ἀντιτετάχθαι, πανταχῆ παρακολουθοῦντας μηδαμῆ παρακλίνειν αὐτὸν ἐᾶν.

AESCHINES.

## XLVII.

## DEATH OF NEOPTOLEMUS.

Χώ μὲν κατ' ὅμμα στὰς προσεύχεται θεῷ·  
οἱ δ' ὀξυθήκτοις φασγάνοις ὠπλισμένοι  
κεντοῦσ' ἀτευχῆ παῖδ' Ἀχιλλέως λάθρα.  
χωρεῖ δὲ πρύμναν· οὐ γὰρ ἐσ καιρὸν τυπεὶς  
ἐτύγχαν', ἐξέλκει δέ, καὶ παραστάδος  
κρεμαστὰ τεύχη πασσάλων καθαρπάσας,  
ἔστη πὶ βωμοῦ, γοργὸς ὀπλίτης ἰδεῖν,

βοῦ δὲ Δελφῶν παῖδας, ἵστορῶν τάδε·  
τίνος μ' ἔκατι κτείνετ', εὐσεβεῖς ὁδοὺς  
ἥκοντα; ποίας ὅλλυμαι πρὸς αἰτίας;  
τῶν δ' οὐδὲν οὐδεὶς μυρίων ὄντων πέλας  
ἔφθεγξατ', ἀλλ' ἔβαλλον ἐκ χειρῶν πέτροις.  
πυκνῇ δὲ νιφάδι πάντοθεν σποδούμενος,  
προύτεινε τεύχη κάφυλάσσετ' ἐμβολάς,  
ἐκεῖσε κάκεῖσ' ἀσπίδ' ἐκτείνων χερί.  
ἀλλ' οὐδὲν ἦνεν ἀλλὰ πόλλ' ὅμοῦ βέλη,  
οἰστοί, μεσάγκυλ' ἔκλυτοί τ' ἀμφώβολοι,  
σφαγῆς ἔχώρουν βουπόροι ποδῶν πάρος.  
δεινὰς δ' ἀν εἶδες πυρρίχας φρουρουμένου  
βέλεμνα παιδός. ὡς δέ νιν περισταδὸν  
κύκλῳ κατεῖχον, οὐ διδόντες ἀμπνοάς,  
βωμοῦ κενώσας δεξίμηλον ἐσχάραν,  
τὸ Τρωικὸν πήδημα πηδήσας ποδοῖν  
χωρεῖ πρὸς αὐτούς· οἱ δ' ὅπως πελειάδες  
ιέρακ' ἴδοῦσαι πρὸς φυγὴν ἐνώτισαν.

EURIPIDES

## XLVIII.

## DEGRADATION OF HONOURS.

Ἐπεὶ δὲ στεφάνων ἀνεμνήσθην καὶ δωρεῶν, ἔως  
ἔτι μέμνημαι, προλέγω ὑμῖν, ἀνδρες Ἀθηναῖοι, εἰ μὴ  
καταλύσετε τὰς ἀφθόνους ταύτας δωρεὰς καὶ τοὺς  
εἰκῇ διδομένους στεφάνους, οὐθ' οἱ τιμώμενοι χάριν  
ὑμῖν εἴσονται οὕτε τὰ τῆς πόλεως πράγματα ἐπα-  
νορθωθήσεται· τοὺς μὲν γὰρ πονηροὺς οὐ μή ποτε  
βελτίους ποιήσετε, τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην

ἀθυμίαν ἐμβαλεῖτε. ὅτι δ' ἀληθῆ λέγω, μεγάλα τούτων οἶμαι σημεῖα δείξειν ὑμῖν. εἰ γάρ τις ὑμᾶς ἐρωτήσειε πότερον ὑμῖν ἐνδοξότερα δοκεῖ ἡ πόλις εἶναι ἐπὶ τῶν νυνὶ καιρῶν ἡ ἐπὶ τῶν προγόνων, ἅπαντες ἀν διολογήσαιτε, ἐπὶ τῶν προγόνων. ἀνδρες δὲ πότερον τότε ἀμείνους ἥσαν ἡ νυνί; τότε μὲν διαφέροντες, νυνὶ δὲ πολλῷ καταδεέστεροι. δωρεαὶ δὲ καὶ στέφανοι καὶ κηρύγματα καὶ σιτήσεις ἐν πρυτανείῳ πότερον τότε ἥσαν πλείους ἡ νυνί; τότε μὲν ἦν σπάνια τὰ καλὰ παρ' ἡμῖν καὶ τὸ τῆς ἀρετῆς ὄνομα τίμιον· νῦν δὲ ἥδη καταπέπλυται τὸ πράγμα, καὶ τὸ στεφανοῦν ἐξ ἔθους ἀλλ' οὐκ ἐκ προνοίας ποιεῖσθε. οὐκ οὖν ἀτοπον οὐτωσὶ διαλογιζομένοις τὰς μὲν δωρεὰς νῦν πλείους εἶναι, τὰ δὲ πράγματα τῆς πόλεως τότε μᾶλλον ἡ νῦν ἵσχυειν, καὶ τοὺς ἀνδρας νῦν μὲν χείρους εἶναι, τότε δὲ ἀμείνους; ἐγὼ δὲ τοῦθ' ὑμᾶς ἐπιχειρήσω διδάσκειν. οἵεσθ' ἀν ποτε ὁ Ἀθηναῖοι ἐθελῆσαί τινα ἐπασκεῦν εἰς τὰ Ὀλύμπια ἡ εἰς ἄλλον τινὰ τῶν στεφανιτῶν ἀγώνων παγκράτιον ἡ καὶ ἄλλο τι τῶν βαρυτέρων ἀθλῶν, εἰ δὲ στέφανος ἐδίδοτο μὴ τῷ κρατίστῳ ἀλλὰ τῷ διαπραξαμένῳ; οὐδεὶς ἀν ποτὲ ἡθέλησεν ἐπασκεῦν. νῦν δὲ οἶμαι διὰ τὸ σπάνιον καὶ τὸ περιμάχητον καὶ τὸ καλὸν καὶ τὸ ἀείμνηστον ἐκ τῆς νίκης ἐθέλουσί τινες τὰ σώματα παρακαταθέμενοι καὶ τὰς μεγίστας ταλαιπωρίας ὑπομείναντες διακινδυνεύειν. ὑπολάβετε τοίνυν ὑμᾶς. αὐτοὺς εἶναι ἀγωνοθέτας πολιτικῆς ἀρετῆς, κάκεῦνο ἐκλογίσασθε, ὅτι ἐὰν τὰς δωρεὰς ὀλίγοις καὶ ἀξίοις

καὶ κατὰ τοὺς νόμους διδῶτε, πολλοὺς ἀγωνιστὰς ἔξετε τῆς ἀρετῆς, ἐὰν δὲ τῷ βουλομένῳ καὶ τοῖς διαπραξαμένοις χαρίζησθε, καὶ τὰς ἐπιεικεῖς φύσεις διαφθερεῖτε.

AESCHINES.

## XLIX.

## THE KNIGHTS IN THE DAYS OF OLD.

Ἄντας τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι.  
ἄξιοι δ' εἴσ' εὐλογεῖσθαι πολλὰ γὰρ δὴ πράγματα  
ξυνδιήνεγκαν μεθ' ἡμῶν, εἰσβολάς τε καὶ μάχας.  
ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,  
ώστ' εἰς τὰς ἵππαγωγοὺς εἰσεπήδων ἀνδρικῶς,  
πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμια  
εἶτα τὰς κώπας λαβόντες, ὥσπερ ἡμεῖς οἱ βροτοί,  
ἐμβαλόντες ἀνεβρύαξαν, “ Ἰππαπάι, τίς ἐμβαλεῖ;  
Ληπτέον μᾶλλον. Τί δρῶμεν; Οὐκ ἐλᾶς, ὡς σαμ-  
φόρα; ”

ἐξεπήδων τ' ἐς Κόρινθον εἶτα δ' οἱ νεώτατοι  
ταῖς ὀπλαῖς ὕρυττον εύνας καὶ μετῆσαν στρώματα  
ἥσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,  
εἴ τις ἐξέρποι θύραξε, κάκ βυθοῦ θηρώμενοι  
ώστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον.  
“ δεινά γ' ὡς Πόσειδον, εἰ μηδ' ἐν βυθῷ δυνήσομαι,  
μήτε γῇ μήτ' ἐν θαλάττῃ, διαφυγεῖν τοὺς ἵππεας. ”

ARISTOPHANES.

## L.

## DEMOSTHENES IT WAS WHO PAID COURT TO PHILIP.

Ἐπειδὴ τοίνυν συνελέγησαν μὲν εἰς Πέλλαν αἱ  
πρεσβεῖαι, παρῆν δὲ ὁ Φίλιππος καὶ τοὺς Ἀθηναίων

πρέσβεις ὁ κῆρυξ ἐκάλει, πρῶτον μὲν παρῆγειμεν οὐ καθ' ἡλικίαν, ὥσπερ ἐν τῇ προτέρᾳ πρεσβείᾳ, ὃ παρά τισιν εὔδοκίμει καὶ κόσμος εἶναι τῆς πόλεως ἐφαίνετο, ἀλλὰ κατὰ τὴν Δημοσθένους ἀναισχυντίαν. φάσκων γὰρ νεώτατος εἶναι πάντων τὴν τάξιν τοῦ πρῶτος λέγειν οὐκ ἀν ἔφη παραλιπεῖν οὐδὲ ἐπιτρέψειν τινί, αἰνιττόμενος εἰς ἐμέ, προκαταλαβόντα τὰ Φιλίππου ὥτα τοῖς ἄλλοις λόγον μὴ καταλιπεῖν. ἀρξάμενος δὲ τοῦ λέγειν, πρῶτον διαβολήν τινα ὑπειπὼν κατὰ τῶν συμπρέσβεων, ὡς οὐχ ἄπαντες ὑπὲρ τῶν αὐτῶν οὐδὲ ὅμοιοι ταῖς δόξαις ἥκομεν, διεξῆει τὰς ὑπηρεσίας τὰς ὑπηργμένας εἰς Φίλιππον αὐτῷ, πρώτην μὲν τὴν τοῦ Φιλοκράτους συνηγορίαν, ὅτε ἔφευγε παρανόμων ἔξειναι γράψας Φιλίππῳ πρέσβεις πρὸς Ἀθηναίους ὑπὲρ εἰρήνης πέμπειν· δεύτερον δὲ ὑπανέγνω τὸ ψήφισμα, ὃ γεγραφὼς αὐτὸς ἦν, σπείσασθαι τῷ κῆρυκι καὶ τῇ παρὰ Φιλίππου πρεσβείᾳ, τρίτον δὲ τὸ περὶ τοῦ βουλεύσασθαι τὸν δῆμον ὑπὲρ εἰρήνης ἐν τακταῖς ἡμέραις. καὶ προσέθηκέ τι τοιοῦτον ἐνθύμημα τῷ λόγῳ, ὅτι πρῶτος ἐπιστομίσειε τοὺς τὴν εἰρήνην ἐκκλήσοντας, οὐ τοῖς λόγοις ἀλλὰ τοῖς χρόνοις. ἔπειθ' ἔτερον ἐπήγετο ψήφισμα, τὸ καὶ περὶ συμμαχίας βουλεύσασθαι τὸν δῆμον καὶ μετὰ ταῦτ' ἥδη τὸ περὶ τῆς προεδρίας τῆς εἰς τὰ Διονύσια τοῖς πρέσβεσι τοῖς Φιλίππου ψήφισμα καὶ προσέθηκε τὴν ἐπιμέλειαν τὴν αὐτοῦ καὶ προσκεφαλαίων θέσιν καὶ φυλάκας τινὰς καὶ ἀγρυπνίας διὰ τοὺς φθονούντας καὶ βουλομένους εἰς τὴν αὐτοῦ φιλοτιμίαν ὑβρίσαι, καὶ τά γε δὴ καταγέ-

λαστα παντελῶς, ἐφ' οἷς οἱ συμπρέσβεις ἐνεκαλύψαντο, ὡς ἐξένισε τοὺς πρέσβεις τοὺς Φιλίππου, ὡς ἐμισθώσατ' αὐτοῖς, ὅτ' ἀπήεσαν, ὅρικὰ ζεύγη καὶ συμπαρήει ἐφ' ἵππου, οὐ καταδὺς εἰς τὸ σκότος, ὥσπερ ἔτεροί τινες, ἀλλὰ φανερῶς ἐπιδεικνύμενος τὴν τῶν πραγμάτων θεραπείαν. ἐκεῖνα δὲ δὴ καὶ σφόδρα διωρθοῦτο, “οὐκ εἶπον, ὡς καλὸς εἰ· γυνὴ γὰρ τῶν ὄντων ἐστὶ κάλλιστον· οὐδὲ ὡς δεινὸς συμπιεῖν, σπογγιᾶς τὸν ἔπαινον ὑπολαμβάνων τοῦτον εἶναι· οὐδὲ ὡς μνημονικὸς εἶ, σοφιστοῦ τὰ τοιαῦτα νομίζων ἐργολαβοῦντος ἐγκώμια εἶναι.”

AESCHINES.

## LI.

## STYX.

”Ἐνθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι,  
δεινὴ Στύξ, θυγάτηρ ἀψορρόου Ωκεανοῖο  
πρεσβυτάτη· νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει  
μακρῆσιν πέτρησι κατηρεφέ· ἀμφὶ δὲ πάντῃ  
κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται.....  
Ζεὺς δέ τε Ἱριν ἔπειμψε θεῶν μέγαν ὄρκον ἐνεῖκαι  
τηλόθεν ἐν χρυσέῃ προχόῳ πολυώνυμον ὕδωρ  
ψυχρόν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο,  
νψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εύρυοδείης  
ἐξ ἱεροῦ ποταμοῦ ρέει διὰ νύκτα μέλαιναν  
’Ωκεανοῖο κέρας, δεκάτη δ' ἐπὶ μοῖρα δέδασται·  
ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης  
δίνης ἀργυρέης εἰλιγμένος εἰς ἀλα πίπτει·  
ἡ δὲ μί' ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσιν.

HESIOD.

## LII.

## A STURDY BEGGAR.

“ Νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάξει,  
ώς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ώς τὸν ὁμοῖον.  
πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἀμέγαρτε συβῶτα,  
πτωχὸν ἀνιηρόν, δαιτῶν ἀπολυμαντῆρα ;  
ὅς πολλῆς φλιῆσι παραστὰς θλίψεται ὥμους,  
αἰτίζων ἀκόλους, οὐκ ἀορας οὐδὲ λέβητας.  
τόν κ' εἴ μοι δοίης σταθμῶν ρυτῆρα λιπέσθαι,  
σηκοκόρον τ' ἔμεναι θαλλόν τ' ἐρίφοισι φορῆναι,  
καί κεν ὄρὸν πίνων μεγάλην ἐπιγουνίδα θεῖτο.  
ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμμαθεν, οὐκ ἐθελήσει  
ἔργον ἐποίχεσθαι, ἀλλὰ πτώσσων κατὰ δῆμον  
βούλεται αἰτίζων βόσκειν ἦν γαστέρ' ἀναλτον.  
ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
αἱ κ' ἔλθῃ πρὸς δώματ' Ὁδυσσῆος θείοιο,  
πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμάων  
πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο.”

HOMER.

## LIII.

## RITICISM OF PROTAGORAS.

ΣΩ. Τὸ δὲ δὴ ἔμόν τε καὶ τῆς ἐμῆς τέχνης τῆς  
μαιευτικῆς σιγῶ, ὅσον γέλωτα ὄφλισκάνομεν· οἵμαι  
δὲ καὶ ἔύμπασα ἡ τοῦ διαλέγεσθαι πραγματεία. τὸ  
γὰρ ἐπισκοπεῖν καὶ ἐλέγχειν τὰς ἀλλήλων φαντα-  
σίας τε καὶ δόξας, ὄρθας ἐκάστου οὔσας, οὐ μακρὰ  
μὲν καὶ διωλύγιος φλυαρία, εἰ ἀληθὴς ἡ ἀλήθεια

Πρωταγόρου, ἀλλὰ μὴ παίζουσα ἐκ τοῦ ἀδύτου τῆς βίβλου ἐφθέγξατο;

ΘΕΟ. ὩΣ Σώκρατες, φίλος ἀνήρ, ὥσπερ σὺ νῦν δὴ εἶπες. οὐκ ἀν οὐν δεξαίμην δι' ἐμοῦ ὁμολογοῦντος ἐλέγχεσθαι Πρωταγόραν, οὐδὲ αὖ σοὶ παρὰ δόξαν ἀντιτείνειν. τὸν οὖν Θεαίτητον πάλιν λαβέ· πάντως καὶ νῦν δὴ μάλ' ἐμμελῶς σοι ἐφαίνετο ὑπακούειν.

ΣΩ. Ἀρα κὰν εἰς Λακεδαίμονα ἐλθών, ὁ Θεόδωρε, πρὸς τὰς παλαίστρας ἀξιοῖς ἀν ἀλλούς θεώμενος γυμνούς, ἐνίους φαύλους, αὐτὸς μὴ ἀντεπιδεικνύναι τὸ εἶδος παραποδυόμενος;

ΘΕΟ. Ἀλλὰ τί μὴν δοκεῖς, εἴπερ μέλλοιέν μοι ἐπιτρέψειν καὶ πείσεσθαι;

PLATO.

## LIV.

## DEMOCRACY.

Δημοκρατιῶν δ' οὐσῶν τεττάρων, βέλτιστη μὲν ἡ πρώτη τάξει· ἔστι δὲ καὶ ἀρχαιοτάτη πασῶν αὕτη. λέγω δὲ πρώτην, ὥσπερ ἀν τις διέλοι τοὺς δῆμους. βέλτιστος γὰρ δῆμος ὁ γεωργικός ἔστιν· ὥστε καὶ ποιεῖν ἐνδέχεται δημοκρατίαν, ὅπου ζῇ τὸ πλῆθος ἀπὸ γεωργίας ἢ νομῆς. διὰ μὲν γὰρ τὸ μὴ πολλὴν οὐσίαν ἔχειν, ἀσχολος, ὥστε μὴ πολλάκις ἐκκλησιάζειν· διὰ δὲ τὸ μὴ ἔχειν τάναγκαῖα, πρὸς τοῖς ἔργοις διατρίβουσι, καὶ τῶν ἀλλοτρίων οὐκ ἐπιθυμοῦσιν, ἀλλ' ἥδιον τὸ ἔργαζεσθαι τοῦ πολιτεύεσθαι καὶ ἀρχεῖν, ὅπου ἀν μὴ ἡ λήμματα μεγάλα ἀπὸ τῶν ἀρχῶν. οἱ γὰρ πολλοὶ μᾶλλον ὀρέγονται τοῦ κέρδους

ἡ τῆς τιμῆς. σημεῖον δέ· καὶ γὰρ καὶ τὰς ἀρχαίας τυραννίδας ὑπέμενον, καὶ τὰς ὀλιγαρχίας ὑπομένουσιν, ἐάν τις αὐτοὺς ἐργάξεσθαι μὴ κωλύῃ μηδὲ ἀφαιρῆται μηδέν ταχέως γὰρ οἱ μὲν πλουτοῦσιν αὐτῶν, οἱ δὲ οὐκ ἀποροῦσιν. ἔτι δὲ τὸ κυρίους εἶναι τοῦ ἑλέσθαι καὶ εὐθύνειν ἀναπληροῦ τὴν ἔνδειαν, εἴ τι φιλοτιμίας ἔχουσιν· ἐπεὶ παρ' ἐνίοις δῆμοις, κανὸν μὴ μετέχωσι τῆς αἰρέσεως τῶν ἀρχῶν, ἀλλά τινες αἱρετοὶ κατὰ μέρος ἐκ πάντων, ὥσπερ ἐν Μαντινείᾳ, τοῦ δὲ βουλεύεσθαι κύριοι ὥσιν, ἵκανῶς ἔχει τοῖς πολλοῖς. καὶ δεῖ νομίζειν καὶ τοῦτ' εἶναι σχῆμα τι δημοκρατίας, ὥσπερ ἐν Μαντινείᾳ ποτ' ἦν. διὸ δὴ καὶ συμφέρον ἐστὶ τῇ πρότερον ρήθείσῃ δημοκρατίᾳ, καὶ ὑπάρχειν εἴωθεν, αἱρεῖσθαι μὲν τὰς ἀρχὰς καὶ εὐθύνειν καὶ δικάζειν πάντας, ἀρχεῖν δὲ τὰς μεγίστας αἱρετοὺς καὶ ἀπὸ τιμημάτων, τὰς μείζους ἀπὸ μειζόνων, ἡ καὶ ἀπὸ τιμημάτων μὲν μηδεμίαν, ἀλλὰ τοὺς δυναμένους. ἀνάγκη δὲ πολιτευομένους οὕτω πολιτεύεσθαι καλῶς· αἴ τε γὰρ ἀρχαὶ ἀεὶ διὰ τῶν βελτίστων ἔσονται, τοῦ δῆμου βουλομένου καὶ τοῖς ἐπιεικέσιν οὐ φθονοῦντος· καὶ τοῖς ἐπιεικέσι καὶ γνωρίμοις ἀρκοῦσαν εἶναι ταύτην τὴν τάξιν· ἀρξονται γὰρ οὐχ ὑπὸ ἀλλων χειρόνων καὶ ἀρξουσι δικαίως, διὰ τῶν εὐθυνῶν εἶναι κυρίους ἐτέρους. τὸ γὰρ ἔξανακρέμασθαι καὶ μὴ πᾶν ἔξειναι ποιεῖν, ὅ τι ἀν δόξη, συμφέρον ἐστίν· ἡ γὰρ ἔξουσία τοῦ πράττειν, ὅ τι ἀν ἐθέλῃ τις, οὐ δύναται φυλάττειν τὸ ἐν ἔκαστῳ τῶν ἀνθρώπων φαῦλον. ὥστε ἀναγκαῖον συμβαίνειν,

ὅπερ ἔστιν ὡφελιμώτατον ἐν ταῖς πολιτείαις, ἀρχειν  
τοὺς ἐπιεικεῖς ἀναμαρτήτους ὅντας, μηδὲν ἐλαττου-  
μένου τοῦ πλήθους.

ARISTOTLE.

## LV.

## THE MADNESS OF HERCULES.

Κάνταῦθα γυμνὸν σῶμα θεὶς πορπαμάτων  
πρὸς οὐδέν' ἡμιλλάτο, κάκηρύσσετο  
αὐτὸς πρὸς αὐτοῦ καλλίνικος, οὐδενὸς  
ἀκοὴν ὑπειπών. δεινὰ δ' Εὐρυσθεῖ βρέμων,  
ἥν ἐν Μύκηναις τῷ λόγῳ. πατὴρ δέ νιν  
θιγὼν κραταιᾶς χειρὸς ἐννέπει τάδε·  
ὦ παῖ, τί πάσχεις; τίς ὁ τρόπος ξενώσεως  
τῆσδ'; οὐδὲ τί που φόνος σ' ἐβάκχευσεν νεκρῶν  
οὓς ἀρτὶ καίνεις; ὁ δέ νιν Εὐρυσθέως δοκῶν  
πατέρα προταρβοῦνθ' ίκέσιον ψαύειν χερός,  
ῳθεῖ, φαρέτραν δ' εὐτρεπῆ σκευάζεται  
καὶ τόξ' ἔαυτοῦ παισί, τοὺς Εὐρυσθέως  
δοκῶν φονεύειν. οἱ δὲ ταρβοῦντες φόβῳ  
ῷρουνον ἄλλος ἄλλοσ', ἐσ πέπλους ὁ μὲν  
μητρὸς ταλαίνης, ὁ δ' ὑπὸ κίονος σκιάν,  
ἄλλος δὲ βωμὸν ὅρνις ὡς ἔπτηξ' ὑπο.

EURIPIDES.

## LVI.

## HELEN'S DEFENCE.

ΕΛ. Ἐγὼ δ', ἀ σ' οἶμαι διὰ λόγων ἰόντ' ἐμοῦ  
κατηγορήσειν ἀντιθεῖσ' ἀμείψομαι  
τοῖς σοῦσι, τάμα καὶ τὰ σ' αἰτιάματα.

πρῶτον μὲν ἀρχὰς ἔτεκεν ὅδε τῶν κακῶν  
 Πάριν τεκοῦσα· δεύτερον δ' ἀπώλεσε  
 Τροίαν τε κᾶμ' ὁ πρέσβυς, οὐ κτανὸν βρέφος,  
 δαλοῦ πικρὸν μίμημ', Ἀλέξανδρόν ποτε.  
 ἐνθένδε τάπιλοιπ' ἀκουσον ὡς ἔχει.  
 ἔκρινε τρισσὸν ζεῦγος ὅδε τρισσῶν θεῶν.  
 καὶ Παλλάδος μὲν ἦν Ἀλέξανδρῷ δόσις  
 Φρυξὶ στρατηγοῦνθ' Ἐλλάδ' ἔξανιστάναι,  
 Ἡρα δ' ὑπέσχετ' Ἀσιάδ' Εύρώπης θ' ὄρους  
 τυραννίδ' ἔξειν, εἰ σφε κρίνειεν Πάρις,  
 Κύπρις δὲ τούμδον εἶδος ἐκπαγλουμένη  
 δώσειν ὑπέσχετ', εἰ θεὰς ὑπερδράμοι  
 κάλλει· τὸν ἐνθένδ' ὡς ἔχει σκέψαι λόγον·  
 νικᾷ Κύπρις θεάς, καὶ τοσόνδ' οὐμοὶ γάμοι·  
 ὥνησαν Ἐλλάδ', οὐ κρατεῖσθ' ἐκ βαρβάρων,  
 οὐτ' ἐσ δόρυ σταθέντες, οὐ τυραννίδι.  
 ἀ δ' ηύτύχησεν Ἐλλάς, ὠλόμην ἐγὼ  
 εὐμορφίᾳ πραθεῖσα, κώνειδίζομαι  
 ἐξ ὧν ἔχρην με στέφανον ἐπὶ κάρα λαβεῖν.  
 οὐπω με φήσεις αὐτὰ τὰν ποσὶν λέγειν,  
 ὅπως ἀφώρμησ' ἐκ δόμων τῶν σῶν λάθρα.  
 ἥλθ' οὐχὶ μικρὰν θεὸν ἔχων αὐτοῦ μέτα  
 ὁ τῆσδ' ἀλάστωρ, εἴτ' Ἀλέξανδρον θέλεις  
 ὀνόματι προσφωνεῖν νιν εἴτε καὶ Πάριν·  
 ὅν, ὡς κάκιστε, σοῖσιν ἐν δόμοις λιπὼν  
 Σπάρτης ἀπῆρας νηὶ Κρησίαν χθόνα.  
 εἴεν.  
 οὐ σ' ἀλλ' ἐμαυτὴν τούπὶ τῷδ' ἐρήσομαι

τί δὴ φρονοῦσ' ἐκ δωμάτων ἅμ' ἐσπόμην  
ξένῳ, προδοῦσα πατρίδα καὶ δόμους ἐμούς.  
τὴν θεὸν κόλαξε, καὶ Διὸς κρέίσσων γενοῦ,  
ὅς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος,  
κείνης δὲ δοῦλός ἐστιν συγγνώμη δὲ ἐμοί.

EURIPIDES.

## LVII.

PHILIP'S ACTIONS SHOW THAT HE THINKS THE  
ATHENIANS INCORRUPTIBLE.

Τί οὖν; πῶς τούτοις ἔχρήσατο; ἢ Θηβαίοις  
συμφέρει καὶ οὐχ ἢ τῇ πόλει πράττειν προείλετο. τί  
δήποτε; ὅτι πρὸς πλεονεξίαν, οἶμαι, καὶ τὸ πάνθ  
ὑφ' αὐτῷ ποιήσασθαι τοὺς λογισμοὺς ἔξετάξων, καὶ  
οὐχὶ πρὸς εἰρήνην οὐδὲ ησυχίαν οὐδὲ δίκαιον οὐδέν,  
εἰδε τοῦτο ὄρθως, ὅτι τῇ μὲν ἡμετέρᾳ πόλει καὶ τοῖς  
ἡθεσι τοῖς ἡμετέροις οὐδὲν ἀν ἐνδείξαιτο τοιοῦτον  
οὐδὲ ποιήσειεν, ὑφ' οὐ πεισθέντες ὑμεῖς τῆς ἴδιας  
ἐνεκ' ὥφελείας τῶν ἄλλων τινὰς Ἑλλήνων ἐκείνῳ  
προεῖσθε, ἀλλὰ καὶ τοῦ δικαίου λόγου ποιούμενοι,  
καὶ τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι φεύγοντες  
καὶ πάνθ ἢ προσήκει προορώμενοι, ὅμοίως ἐναντιώ-  
σεσθε, ἀν τι τοιοῦτον ἐπιχειρῆ πράττειν ὥσπερ ἀν εἰ  
πολεμοῦντες τύχοιτε. τοὺς δὲ Θηβαίους ήγεῖτο, ὅπερ  
συνέβη, ἀντὶ τῶν ἑαυτοῖς γιγνόμενα τὰ λοιπὰ ἔάσειν  
ὅπως βούλεται πράττειν ἑαυτόν, καὶ οὐχ ὅπως ἀντι-  
πράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν  
ἀν αὐτοὺς κελεύῃ. καὶ νῦν τοὺς Μεσσηνίους καὶ  
τοὺς Ἀργείους ταῦτα ὑπειληφὼς εὖ ποιεῖ. ὃ καὶ

μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον ὡς ἀνδρες Ἀθηναῖοι· κέκρισθε γὰρ ἐκ τούτων τῶν ἔργων μόνοι τῶν πάντων μηδενὸς ἀν κέρδους τὰ κοινὰ δίκαια τῶν Ἐλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἐλληνας εὔνοιαν. καὶ ταῦτ' εἰκότως καὶ περὶ ὑμῶν οὕτως ὑπείληφε καὶ κατ' Ἀργείων καὶ Θηβαίων ὡς ἔτέρως, οὐ μόνον εἰς τὰ παρόντα ὄρῶν, ἀλλὰ καὶ τὰ πρὸ τούτων λογιζόμενος.

DEMOSTHENES.

## LVIII.

## WHO WAS THE STRANGER?

(a) “'Αλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, ὁππόθεν οὗτος ἀνήρ, ποίης δ' ἐξ εὔχεται εἶναι γαῖης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα· ἡέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο, ἥ ἐδὲν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει; οἶνον ἀναιξας ἄφαρ οἴχεται, οὐδὲν ὑπέμεινεν γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὅπα ἐώκει.” τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· “Εὐρύμαχ', ἡτοι νόστος ἀπώλετο πατρὸς ἐμοῖο οὕτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι, οὕτε θεοπροπίης ἐμπάξομαι, ἥντινα μήτηρ ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.”

## ADVICE TO TELEMACHUS.

(b) “Αἴ κε νεώτερον ἀνδρα παλαιά τε πολλά τε εἰδὼς παρφάμενος ἐπέεσσιν ἐποτρύνης χαλεπαίνειν, αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἐσται, [πρῆξαι δ' ἐμπῆς οὐ τι δυνήσεται εἴνεκα τῶνδε·]

σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἦν κ' ἐνὶ θυμῷ  
τίνων ἀσχάλλης· χαλεπὸν δὲ τοι ἔσσεται ἄλγος.  
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός.  
μητέρ' ἔην ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·  
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδια  
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι."

## FRIENDSHIP.

(c) "Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι.  
ώς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε  
ὡς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἡὲ πενιχροῦ,  
ῳ οὔτε χλαῖναι καὶ ρήγεα πόλλ' ἐνὶ οἴκῳ,  
οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.  
αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ρήγεα καλά.  
οὐ θην δὴ τοῦδ' ἀνδρὸς Ὁδυσσῆος φίλος νίὸς  
νηὸς ἐπ' ἵκριόφιν καταλέξεται, ὅφρ' ἀν ἔγωγε  
ξώω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,  
ξείνουσ ξεινίζειν, ὃς τίς κ' ἐμὰ δώμαθ' ἵκηται."

HOMER.

## LIX.

## RULE OF PHILOSOPHERS.

Τὸ δὲ δὴ μετὰ τοῦτο, ὡς ἔοικε, πειρώμεθα ζητεῖν  
τε καὶ ἀποδεικνύναι, τί ποτε νῦν κακῶς ἐν ταῖς  
πόλεσι πράττεται, δι' ὃ οὔτως οἰκοῦνται, καὶ τίνος  
ἀν σμικροτάτου μεταβαλόντος ἔλθοι εἰς τοῦτον τὸν  
τρόπον τῆς πολιτείας πόλις, μάλιστα μὲν ἐνός, εἰ δὲ  
μῆ, δυοῖν, εἰ δὲ μῆ, ὅ τι διλιγίστων τὸν ἀριθμὸν καὶ  
σμικροτάτων τὴν δύναμιν. Παντάπασι μὲν οὖν,  
ἔφη. 'Ἐνὸς μὲν τοίνυν, ἦν δ' ἐγώ, μεταβαλόντος  
δοκοῦμέν μοι ἔχειν δεῖξαι, ὅτι μεταπέσοι ἄν, οὐ

μέντοι σμικροῦ γε οὐδὲ ράδίου, δυνατοῦ δέ. Τίνος; ἔφη. 'Επ' αὐτὸ δή, ἦν δ' ἐγώ, εἰμι, δὲ τῷ μεγίστῳ προσεικάζομεν κύματι. εἰρήσεται δ' οὖν, εἰ καὶ μέλλει γέλωτί τε ἀτεχνῶς ὥσπερ κύμα ἐκγελῶν καὶ ἀδοξίᾳ κατακλύσειν. σκόπει δὲ δὲ μέλλω λέγειν. Λέγε, ἔφη. 'Εὰν μή, ἦν δ' ἐγώ, ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἰκανῶς, καὶ τοῦτο εἰς ταῦτὸν ξυμπέσῃ, δύναμίς τε πολιτικὴ καὶ φιλοσοφία, τῶν δὲ νῦν πορευομένων χωρὶς ἐφ' ἐκάτερον αἱ πολλαὶ φύσεις ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν παῦλα, ὥ φίλε Γλαύκων, ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ ἀνθρωπίνῳ γένει, οὐδὲ αὕτη ἡ πολιτεία μήποτε πρότερον φυῆ τε εἰς τὸ δυνατὸν καὶ φῶς ἡλίου ἵδη, ἦν νῦν λόγῳ διεληλύθαμεν. ἀλλὰ τοῦτό ἔστιν, δὲ ἐμοὶ πάλαι ὅκνον ἐντίθησι λέγειν, ὅρῶντι ὡς πολὺ παρὰ δόξαν ρηθῆσεται. χαλεπὸν γάρ ἵδεῖν, ὅτι οὐκ ἀν ἄλλη τις εὐδαιμονήσειν οὔτε ἵδια οὔτε δημοσίᾳ. Καὶ ὅς, <sup>τι</sup> Σώκρατες, ἔφη, τοιοῦτον ἐκβέβλικας ρῆμά τε καὶ λόγον, ὃν εἰπὼν ἡγοῦ ἐπὶ σὲ πάνυ πολλούς τε καὶ οὐ φαύλους νῦν οὔτως, οἶον ρίψαντας τὰ ἴματια, γυμνοὺς λαβόντας ὅ τι ἐκάστῳ παρέτυχεν ὅπλον, θεῖν διατεταμένους ὡς θαυμάσια ἐργασομένους· οὓς εἰ μὴ ἀμυνεῖ τῷ λόγῳ καὶ ἐκφεύξει, τῷ δοντι τωθαξόμενος δώσεις δίκην. Οὐκοῦν σύ μοι, ἦν δ' ἐγώ, τούτων αἴτιος; Καλῶς γ', ἔφη, ἐγὼ ποιῶν. ἀλλά τοί σε οὐ προδώσω, ἀλλ' ἀμυνῶ οἵς δύναμαι.

PLATO.

## LX.

## RETAIL TRADE.

*ΑΘ.* Κιβδήλοις δ' ἐπιτηδεύμασιν ἔπεται κατὰ πόδα καπηλείας ἐπιτηδεύματα. ταύτης δὲ πέρι ξυμπάσης συμβουλὴν πρῶτον δόντες καὶ λόγον ἐπ' αὐτῇ νόμον ὕστερον ἐπιθώμεθα. καπηλεία γὰρ κατὰ πόλιν πᾶσα γέγονεν οὐ βλάβης ἔνεκα τό γε κατὰ φύσιν, πᾶν δὲ τούναντίον· πῶς γὰρ οὐκ εὐεργέτης πᾶς ὃς ἀν οὐσίαν χρημάτων ώντινωνοῦν ἀσύμμετρον οὐσαν καὶ ἀνώμαλον ὁμαλήν τε καὶ σύμμετρον ἀπεργάζηται, τοῦτο ἡμῖν χρὴ φάναι καὶ τὴν τοῦ νομίσματος ἀπεργάζεσθαι δύναμιν, καὶ τὸν ἔμπορον ἐπὶ τούτῳ τετάχθαι δεῖ λέγειν. καὶ μισθωτὸς καὶ πανδοκεὺς καὶ ἄλλα, τὰ μὲν εὐσχημονέστερα, τὰ δὲ ἀσχημονέστερα γιγνόμενα, τοῦτο γε πάντα δύναται, πᾶσιν ἐπικουρίαν ταῖς χρείαις ἐξενπορεῦν καὶ ὁμαλότητα ταῖς οὐσίαις. τί ποτε δὴ τὸ μὴ καλὸν αὐτὸ μηδ' εὐσχημον δοκεῖν εἶναι, καὶ τί τὸ διαβεβληκὸς τυγχάνει, ἵδωμεν, ἵνα εἰ μὴ καὶ τὸ ὅλον, ἀλλ' οὐν μέρη γε ἐξιασώμεθα νόμῳ. πρᾶγμ' ἔσθ', ως ἔοικεν, οὐ φαῦλον, οὐδὲ σμικρᾶς δεόμενον ἀρετῆς.

*ΚΛ.* πῶς λέγεις;

*ΑΘ.* ὁ φίλε Κλεινία, σμικρὸν γένος ἀνθρώπων καὶ φύσει ὀλίγον καὶ ἄκρᾳ τροφῇ τεθραμμένον, ὅταν εἰς χρείας τε καὶ ἐπιθυμίας τινῶν ἐμπίπτῃ, καρτερεῖν πρὸς τὸ μέτριον δυνατόν ἔστι, καὶ ὅταν ἐξῆ χρήματα λαβεῖν πολλά, νήφει καὶ πρότερον αἱρεῖται τοῦ πολλοῦ τὸ τοῦ μέτρου ἔχόμενον· τὰ δὲ τῶν ἀνθρώ-

πων πλήθη πᾶν τούναντίον ἔχει τούτοις, δεόμενά τε ἀμέτρως δεῖται καὶ ἔξὸν κερδαίνειν τὰ μέτρια ἀπλήστως αἰρεῖται κερδαίνειν διὸ πάντα τὰ περὶ τὴν καπηλείαν καὶ ἐμπορίαν καὶ πανδοκείαν γένη διαβέβληταί τε καὶ ἐν αἰσχροῖς γέγονεν ὄνείδεσιν.

PLATO.

## LXI.

## ORDEAL.

AIA. Οὐκ ἔσθ' ὅπως οὐκ εἶ σὺ γεννάδας ἀνήρ·  
χωρεῖς γὰρ εἰς τὸ δίκαιον. ἀποδύεσθε δῆ.

ΞΑ. πῶς οὖν βασανιεῖς νῷ δικαίως;

AIA. ράδίως·  
πληγὴν παρὰ πληγὴν ἐκάτερον.

ΞΑ. καλῶς λέγεις.  
ἰδού, σκόπει νῦν ἡν μὲν ὑποκινήσαντ' ἕδης.

AIA. ἡδη πάταξά σ'. ΞΑ. οὐ μὰ Δί'.

AIA. οὐδ' ἐμοὶ δοκεῖς.  
ἀλλ' εἰμ' ἐπὶ τονδὶ καὶ πατάξω. ΔΙ. πηνίκα;

AIA. καὶ δὴ πάταξα. ΔΙ. κατὰ πῶς οὐκ ἐπταρον;

AIA. οὐκ οἶδα· τουδὶ δ' αὐθις ἀποπειράσομαι.

ΞΑ. οὔκουν ἀνύσεις; ιατταταῖ.

AIA. τί τάτταταῖ;  
μῶν ὀδυνήθης;

ΞΑ. οὐ μὰ Δί', ἀλλ' ἐφρόντισα  
ὅπόθ' Ἡράκλεια τάν Διομείοις γίγνεται.

AIA. ἀνθρωπος ἱερός. δεῦρο πάλιν βαδιστέον.

ΔΙ. ιοὺ ιού. AIA. τί ἔστιν; ΔΙ. ἵππεας ὄρῳ.

*AIA.* τί δῆτα κλάεις; *ΔΙ.* κρομμύων ὁσφραίνομαι.

*AIA.* ἐπεὶ προτιμᾶς γ' οὐδέν. *ΔΙ.* οὐδέν μοι μέλει.

*AIA.* βαδιστέον τάρ' ἐστὶν ἐπὶ τονδὶ πάλιν.

*ΞΑ.* οἴμοι. *AIA.* τί ἔστι; *ΞΑ.* τὴν ἀκανθαν  
ἔξελε.

*AIA.* τί τὸ πρᾶγμα τουτί; δεῦρο πάλιν βαδιστέον.

*ΔΙ.* Ἀπολλον, ὃς που Δῆλον ἢ Πύθων ἔχεις.

*ΞΑ.* ἥλγησεν· οὐκ ἥκουσας;

*ΔΙ.* οὐκ ἔγωγ', ἐπεὶ

ἴαμβον Ἰππώνακτος ἀνεμιμνησκόμην.

*ΞΑ.* οὐδὲν ποιεῖς γάρ, ἀλλὰ τὰς λαγόνας σπόδει.

*AIA.* μὰ τὸν Δί', ἀλλ' ἥδη πάρεχε τὴν γαστέρα.

ARISTOPHANES.

## LXII.

### THE DISEASE OF LOVE.

Περὶ τῶν ἐμῶν πραγμάτων ἐπίστασαι καὶ ὡς νομίζω συμφέρειν ἡμῖν γενομένων τούτων ἀκήκοας. ἀξιῶ δὲ μὴ διὰ τοῦτο ἀτυχῆσαι ὥν δέομαι ὅτι οὐκ ἔραστὴς ὡν σου τυγχάνω. ὡς ἐκείνοις μὲν τότε μεταμέλει ὥν ἀν εὖ ποιήσωσιν, ἐπειδὴν τῆς ἐπιθύμιας παύσωνται· τοῖς δὲ οὐκ ἔστι χρόνος ἐν φῇ μεταγνῶναι προσήκει. οὐ γάρ ὑπ' ἀνάγκης ἀλλ' ἐκόντες, ὡς ἀν ἄριστα περὶ τῶν οἰκείων βουλεύσαιντο, πρὸς τὴν δύναμιν τὴν αὐτῶν εὖ ποιοῦσιν. Ἐτι δὲ οἱ μὲν ἔρωντες σκοποῦσιν ἀ τε κακῶς διέθεντο τῶν αὐτῶν διὰ τὸν ἔρωτα καὶ ἀ πεποιήκασιν εὖ, καὶ ὅν εἶχον πόνον προστιθέντες ἡγοῦνται πάλαι τὴν ὀξίαν ἀποδεδωκέναι χάριν τοῖς ἔρωμένοις. τοῖς

δὲ μὴ ἐρῶσιν οὔτε τὴν τῶν οἰκείων ἀμέλειαν διὰ τοῦτο ἔστι προφασίζεσθαι, οὔτε τοὺς παρεληλυθότας πόνους ὑπολογίζεσθαι, οὔτε τὰς πρὸς τοὺς προσήκοντας διαφορὰς αἰτιάσασθαι· ὥστε περιγρημένων τοσούτων κακῶν οὐδὲν ὑπολείπεται ἀλλ' ἢ ποιεῖν προθύμως ὅτι ἀν αὐτοῖς οἰώνται πράξαντες χαριεῖσθαι.

Ἐτι δὲ εἰ διὰ τοῦτο ἄξιον τοὺς ἐρῶντας περὶ πολλοῦ ποιεῖσθαι ὅτι τούτους μάλιστά φασι φιλεῖν ὡν ἀν ἐρῶσι καὶ ἔτοιμοι εἰσι καὶ ἐκ τῶν λόγων καὶ ἐκ τῶν ἔργων τοῖς ἄλλοις ἀπεχθανόμενοι τοῖς ἐρωμένοις χαρίζεσθαι, ράδιον γνῶναι εἰ ἀληθῆ λέγουσιν ὅτι ὅσων ἀν ὕστερον ἐρασθῶσιν ἐκείνους αὐτῶν περὶ πλείονος ποιήσονται καὶ δῆλον ὅτι ἐὰν ἐκείνοις δοκῆ καὶ τούτους κακῶς ποιήσουσιν. Καίτοι πῶς εἰκός ἔστι τοιούτον πρᾶγμα προέσθαι τοιαύτην ἔχοντι συμφοράν, ἢν οὐδὲ ἀν ἐπιχείρησειν οὐδεὶς ἔμπειρος ὡν ἀποτρέπειν; καὶ γὰρ αὐτοὶ ὁμολογοῦσι νοσεῖν μᾶλλον ἢ σωφρονεῖν καὶ εἰδέναι ὅτι κακῶς φρονοῦσιν ἀλλ' οὐ δύνασθαι αὐτῶν κρατεῖν. ὥστε πῶς ἀν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσαιντο, περὶ ὧν οὕτω διακείμενοι βούλονται;

PLATO.

## LXIII.

## THE DEAD CHILD.

Ἐκάβη, νεώς μὲν πίτυλος εἴς λελειμμένος λάφυρα τάπιλοιπ' Ἀχιλλείου τόκου μέλλει πρὸς ἀκτὰς ναυστολεῖν Φθιώτιδας· αὐτὸς δ' ἀνήκται Νεοπτόλεμος, καινάς τινας

Πηλέως ἀκούσας συμφοράς, ὡς νιν χθονός  
 "Ακαστος ἐκβέβληκεν δὲ Πελίου γόνος.  
 οὐθάστον οὔνεκ' ἦχάριν μονῆς ἔχων  
 φροῦδος, μετ' αὐτοῦ δὲ Ἀνδρομάχη, πολλῶν ἐμοὶ<sup>ν</sup>  
 δακρύων ἀγωγός, ἡνίκ' ἐξώρμα χθονὸς  
 πάτραν τὸν ἀναστένουσα καὶ τὸν "Εκτορος  
 τύμβον προσέννεπουσα· καί σφ' ἡτήσατο  
 θάψαι νεκρὸν τόνδ', ὃς πεσὼν ἐκ τειχέων  
 ψυχὴν ἀφῆκεν" Εκτορος τοῦ σοῦ γόνος,  
 φόβον τὸν Ἀχαιῶν χαλκόνωτον ἀσπίδα  
 τήνδ', ἦν πατὴρ τοῦδε ἀμφὶ πλεύρῃ ἐβάλλετο,  
 μή νιν πορεῦσαι Πηλέως ἐφ' ἐστίαν,  
 μήδ' ἐσ τὸν αὐτὸν θάλαμον, οὐθὲν μφεύσεται  
 μήτηρ νεκροῦ τοῦδε Ἀνδρομάχη, λύπας ὀρᾶν,  
 ἀλλ' ἀντὶ κέδρου περιβόλων τε λαιῶν  
 ἐν τῇδε θάψαι παῖδα· σὰς δὲ ἐσ ὠλένας  
 δοῦναι, πέπλοισιν ὡς περιστείλησ νεκρὸν  
 στεφάνοις θ' ὅση σοι δύναμις, ὡς ἔχει τὰ σά,  
 ἐπεὶ βέβηκε καὶ τὸ δεσπότου τάχος  
 ἀφείλετ' αὐτὴν παῖδα μὴ δοῦναι τάφῳ.

EURIPIDES.

## LXIV.

## DEFENCE NOT DEFIANCE.

Θαυμάζω δὲ ὅτι τοὺς αὐτοὺς ὅρῳ ὑπὲρ μὲν Αἰγυπτίων τάναντία πράττειν βασιλεῖ τὴν πόλιν πείθοντας, ὑπὲρ δὲ τοῦ Ροδίων δῆμου φοβουμένους τὸν ἀνδρα τοῦτον. καίτοι τοὺς μὲν "Ελληνας ὅντας ἄπαντες ἵσασι, τοὺς δὲ ἐν τῇ ἀρχῇ τῇ ἐκείνου μεμερισμένους.

οῖμαι δ' ὑμῶν μνημονεύειν ἐνίους ὅτι, ἡνίκ' ἐβουλεύεσθε περὶ τῶν βασιλικῶν, παρελθὼν πρῶτος ἐγὼ παρῆνεστα, οῖμαι δὲ καὶ μόνος ἡ δεύτερος εἰπεῖν, ὅτι μοι σωφρονεῖν ἀν δοκοῦτε, εἰ τὴν πρόφασιν τῆς παρασκευῆς μὴ τὴν πρὸς ἐκεῖνον ἔχθραν ποιοῖσθε, ἀλλὰ παρασκευάζοισθε μὲν πρὸς τοὺς ὑπάρχοντας ἔχθρούς, ἀμύνοισθε δὲ κάκεῖνον, ἐὰν ὑμᾶς ἀδικεῖν ἐπιχειρῇ. καὶ οὐκ ἐγὼ μὲν εἰπον ταῦτα, ὑμῖν δ' οὐκ ἐδόκουν ὀρθῶς λέγειν, ἀλλὰ καὶ ὑμῖν ἥρεσκε ταῦτα. ἀκόλουθος τοίνυν ὁ νῦν λόγος ἐστί μοι τῷ τότε ρήθεντι. ἐγὼ γάρ, εἰ βασιλεὺς παρ' αὐτὸν ὅντα με σύμβουλον ποιοῖτο, ταῦτ' ἀν αὐτῷ παραινέσαιμι ἅπερ ὑμῖν, ὑπὲρ μὲν τῶν ἑαυτοῦ πολεμεῖν, ἐάν τις ἐναντιώται τῶν 'Ελλήνων, ὃν δὲ μηδὲν αὐτῷ προσήκει, τούτων μηδ' ἀντιποιεῖσθαι τὴν ἀρχήν. εἰ μὲν οὖν ὅλως ἐγνώκατε, ὡς ἄνδρες 'Αθηναῖοι, ὅσων ἀν βασιλεὺς ἐγκρατὴς γένηται φθάσας ἡ παρακρουσάμενός τινας τῶν ἐν ταῖς πόλεσι, παραχωρεῖν, οὐ καλῶς ἐγνώκατε, ως ἐγὼ κρίνω. εἰ δ' ὑπέρ γε τῶν δικαίων καὶ πολεμεῖν, ἀν τούτου δέη, καὶ πάσχειν ὅτιοῦν οἰεσθε χρῆναι, πρῶτον μὲν ὑμῖν ἥττον δεήσει τούτων, ὅσῳ ἀν μᾶλλον ἐγνωκότες ἥτε ταῦτα, ἐπειθ' ἀ προσήκει φρονεῖν δόξετε.

DEMOSTHENES.

## LXV.

## INSTABILITY OF FORTUNE.

Ω θύγατερ, ὁ θεὸς ως ἔφυ τι ποικίλον  
καὶ δυστέκμαρτον· εὐ δέ πως ἀναστρέφει

έκεισε κάκεισ' ἀναφέρων· ὁ μὲν πονεῖ,  
ὁ δ' οὐ πονήσας αὐθις ὀλλυται κακῶς,  
βέβαιον οὐδὲν τῆς ἀεὶ τύχης ἔχων.  
σὺ γὰρ πόσις τε σὸς πόνων μετέσχετε,  
σὺ μὲν λόγοισιν, ὁ δὲ δορὸς προθυμίᾳ.  
σπεύδων δ' ὅτ' ἔσπευδ' οὐδὲν εἶχε· νῦν δ' ἔχει  
αὐτόματα πράξας τάγαθ' εὔτυχέστατα.  
οὐκ ἄρα γέροντα πατέρα καὶ Διοσκόρω  
ἥσχυνας, οὐδ' ἔδρασας οἶα κλῆζεται.  
νῦν ἀνανεοῦμαι τὸν σὸν ὑμέναιον πάλιν,  
καὶ λαμπάδων μεμνήμεθ' ἃς τετραόροις  
ἴπποις τροχάξων παρέφερον· σὺ δ' ἐν δίφροις  
σὺν τῷδε νύμφῃ δῶμ' ἔλειπες ὀλβιον.  
κακὸς γὰρ ὅστις μὴ σέβει τὰ δεσποτῶν  
καὶ ἔνγγέγηθε καὶ συνωδίνει κακοῖς.  
ἔγὼ μὲν εἴην, κεὶ πέφυχ' ὅμως λάτρις,  
ἐν τοῖσι γενναίοισιν ἡριθμημένος  
δούλοισι, τούνομ' οὐκ ἔχων ἐλεύθερον,  
τὸν νοῦν δέ· κρεῖσσον γὰρ τόδ' ή δυοῖν κακοῖν  
ἔν' ὅντα χρῆσθαι, τὰς φρένας τ' ἔχειν κακὰς  
ἄλλων τ' ἀκούειν δοῦλον ὅντα τῶν πέλας.

EURIPIDES.

## LXVI.

PHYSICIANS SHOULD NOT PRESERVE UNHEALTHY LIVES.

Οὐκοῦν ταῦτα γιγνώσκοντα φῶμεν καὶ Ἀσκληπιὸν  
τοὺς μὲν φύσει τε καὶ διαίτῃ ὑγιεινῶς ἔχοντας τὰ  
σώματα, νόσημα δέ τι ἀποκεκριμένον ἵσχοντας ἐν

αύτοῖς, τούτοις μὲν καὶ ταύτη τῇ ἔξει καταδεῖξαι  
ἰατρικήν, φαρμάκοις τε καὶ τομαῖς τὰ νοσήματα ἐκ-  
βάλλοντα αὐτῶν τὴν εἰωθυῖαν προστάττειν δίαιταν,  
ἴνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ δ' εἴσω διὰ παντὸς  
νενοσηκότα σώματα οὐκ ἐπιχειρεῖν διαιταῖς κατὰ  
σμικρὸν ἀπαντλοῦντα καὶ ἐπιχέοντα μακρὸν καὶ  
κακὸν βίον ἀνθρώπῳ ποιεῖν, καὶ ἔκγονα αὐτῶν, ὡς  
τὸ εἰκός, ἔτερα τοιαῦτα φυτεύειν, ἀλλὰ τὸν μὴ δυ-  
νάμενον ἐν τῇ καθεστηκίᾳ περιόδῳ ζῆν μὴ οἴεσθαι  
δεῖν θεραπεύειν, ὡς οὔτε αὐτῷ οὔτε πόλει λυσιτελῆ;  
Πολιτικόν, ἔφη, λέγεις Ἀσκληπιόν. Δῆλον, ἦν δ'  
ἐγώ καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν, οὐχ ὄρᾶς  
ὡς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς τὸν πόλεμον ἐφάνησαν,  
καὶ τῇ ιατρικῇ, ὡς ἐγὼ λέγω, ἐχρῶντο, ἢ οὐ μέμνη-  
σαι, ὅτι καὶ τῷ Μενέλεῳ ἐκ τοῦ τραύματος οὐδὲ  
Πάνδαρος ἔβαλεν

αῖμ' ἐκμυζήσαντ' ἐπί τ' ἥπια φάρμακ' ἐπασσον,  
ὅ τι δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν  
μᾶλλον ἢ τῷ Εύρυπύλῳ προσέταττον, ὡς ἵκανῶν  
δυτῶν τῶν φαρμάκων ίάσασθαι ἀνδρας πρὸ τῶν  
τραυμάτων ὑγιεινούς τε καὶ κοσμίους ἐν διαιτῇ, κανὸν  
εἰ τύχοιεν ἐν τῷ παραχρῆμα κυκεῶνα πιόντες, νο-  
σώδη δὲ φύσει τε καὶ ἀκόλαστον οὔτε αὐτοῖς οὔτε  
τοῖς ἄλλοις ὤοντο λυσιτελεῖν ζῆν, οὐδὲ ἐπὶ τούτοις  
τὴν τέχνην δεῖν εἶναι, οὐδὲ θεραπευτέον αὐτούς, οὐδὲ  
εἰ Μίδου πλουσιώτεροι εἶεν. Πάνυ κομψούς, ἔφη,  
λέγεις Ἀσκληπιοῦ παῖδας.

## LXVII.

## AN OMEN.

“Ζεῦ πάτερ, εἴ μ’ ἐθέλοντες ἐπὶ τραφερήν τε καὶ  
ὑγρὴν

ἥγετ’ ἐμὴν ἐς γαῖαν, ἐπεί μ’ ἐκακώσατε λίην,  
φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων  
ἐνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω.”

ὡς ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε μητίετα Ζεύς,  
αὐτίκα δ’ ἐβρόντησεν ἀπ’ αἰγλήντος Ὄλυμπου,  
ὑψόθεν ἐκ νεφέων· γῆθησε δὲ δῖος Ὄδυσσεύς.

φήμην δ’ ἔξ οἴκοιο γυνὴ προέηκεν ἀλετρὶς  
πλησίον, ἐνθ’ ἄρα οἱ μύλαι εἴατο ποιμένι λαῶν,  
τῆσιν δώδεκα πᾶσαι ἐπερρώντο γυναικες  
ἄλφιτα τεύχουσαι καὶ ἀλείατα, μυελὸν ἀνδρῶν.

αἱ μὲν ἄρ’ ἄλλαι εῦδον, ἐπεὶ κατὰ πυρὸν ἀλεσσαν,  
ἡ δὲ μί’ οὐπω παύετ’, ἀφαυροτάτη δ’ ἐτέτυκτο·  
ἥ ρα μύλην στήσασα ἔπος φάτο, σῆμα ἄνακτι·

“Ζεῦ πάτερ, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσεις,  
ἥ μεγάλ’ ἐβρόντησας ἀπ’ οὐρανοῦ ἀστερόεντος,  
οὐδέ ποθι νέφος ἐστί· τέρας νύ τεω τόδε φαίνεις.

κρῆνον νῦν καὶ ἐμοὶ δειλῆ ἔπος, ὅττι κεν εἴπω·  
μνηστῆρες πύματόν τε καὶ ὕστατον ἥματι τῷδε  
ἐν μεγάροις Ὄδυσσης ἐλοίατο δαῖτ’ ἐρατεινήν,  
οἱ δή μοι καμάτῳ θυμαλγέῃ γούνατ’ ἔλυσαν  
ἄλφιτα τευχούσῃ· νῦν ὕστατα δειπνήσειαν.”

ὡς ἄρ’ ἔφη, χαῖρεν δὲ κλεηδόνι δῖος Ὄδυσσεὺς  
Ζηνός τε βροντῇ· φάτο γὰρ τίσασθαι ἀλείτας.

## LXVIII.

## CONSCIENCE DOTH MAKE COWARDS OF THEM.

Τίνα τῶν ἐν τῇ πόλει φήσαιτ' ἀν βδελυρώτατον εἶναι καὶ πλείστης ἀναιδείας καὶ ὀλιγωρίας μεστόν; οὐδεὶς οὐδ' ἀν ἀμαρτῶν ὑμῶν ἀλλον εὖ οἶδ' ὅτι φήσειεν ἡ Φιλοκράτην. τίνα δὲ φθέγγεσθαι μέγιστον ἀπάντων καὶ σαφέστατ' ἀν εἰπεῖν ὅ τι βούλοιτο τῇ φωνῇ; Αἰσχύνην οἶδ' ὅτι τουτονί. τίνα δ' οὗτοι μὲν ἀτολμον καὶ δειλὸν πρὸς τοὺς ὄχλους φασὶν εἶναι, ἐγὼ δ' εὐλαβῆ; ἐμέ· οὐδὲν γὰρ πώποτ' οὔτ' ἡνώχλησα οὔτε μὴ βουλομένους ὑμᾶς βεβίασμαι. οὐκοῦν ἐν πάσαις ταῖς ἐκκλησίαις, ὁσάκις λόγος γέγονε περὶ τούτων καὶ κατηγοροῦντος ἀκούετέ μου καὶ ἐλέγχοντος ἀεὶ τούτους καὶ λέγοντος ἀντικρυς ὅτι χρήματ' εἰλήφασι καὶ πάντα πεπράκασι τὰ πράγματα τῆς πόλεως. καὶ τούτων οὐδεὶς πώποτ' ἀκούων ταῦτ' ἀντεῖπεν οὐδὲ διῆρε τὸ στόμα, οὐδ' ἐδειξεν ἑαυτόν. τί ποτ' οὖν ἐστι τὸ αἴτιον ὅτι οἱ βδελυρώτατοι τῶν ἐν τῇ πόλει καὶ μέγιστον φθεγγόμενοι τοῦ καὶ ἀτολμοτάτου πάντων ἐμοῦ καὶ οὐδενὸς μεῖζον φθεγγομένου τοσοῦτον ἡττῶνται; ὅτι τάληθὲς ἵσχυρόν, καὶ τούναντίου ἀσθενὲς τὸ συνειδέναι πεπρακόσιν αὐτοῖς τὰ πράγματα. τοῦτο παραιρεῖται τὴν θρασύτητα τὴν τούτων τοῦτ' ἀποστρέφει τὴν γλῶτταν, ἐμφράτει τὸ στόμα, ἄγχει, σιωπᾶν ποιεῖ. τὸ τοίνυν τελευταῖον ἵστε δήπου πρώην ἐν Πειραιεῖ, ὅτ' αὐτὸν οὐκ εἰάτε πρεσβεύειν, βοῶντα ως εἰσαγγελεῖ με καὶ γρά-

ψεται καὶ ιὸν ιού. καίτοι ταῦτα μέν ἔστι μακρῶν καὶ πολλῶν ἀγώνων καὶ λόγων ἀρχή, ἐκεῖνα δὲ ἀπλᾶ καὶ δύ' ἡ τρία ἵσως ρήματα, ἀ κανὸν ἔχθες ἐωνημένος ἄνθρωπος εἰπεῖν ἡδυνήθη, “ἄνδρες Ἀθηναῖοι, τουτὶ τὸ πρᾶγμα πάνδεινόν ἔστιν· οὐτοσὶ κατηγορεῖ ταῦτ’ ἐμοῦ ὥν αὐτὸς κοινωνὸς γέγονε, καὶ χρήματ’ εἰληφέναι φησὶν ἔμε αὐτὸς εἰληφὼς ἡ μετειληφώς.” τούτων μὲν τοίνυν οὐδὲν εἶπεν οὐδ’ ἐφθέγξατο, οὐδ’ ἥκουσεν ὑμῶν οὐδείς, ἀλλα δ’ ἡπείλει. διὰ τί; ὅτι ταῦτα μὲν αὐτῷ συνήδει πεπραγμένα, καὶ δοῦλος ἦν τῶν ρήμάτων τούτων. οὐκον προσήγει πρὸς ταῦθ’ ἡ διάνοια, ἀλλ’ ἀνεδύετο· ἐπελαμβάνετο γὰρ αὐτῆς τὸ συνειδέναι. λοιδορεῖσθαι δὲ ἀλλ’ ἄττα οὐδεὶς ἐκώλυεν αὐτὸν οὐδὲ βλασφημεῖν.

DEMOSTHENES.

## LXIX.

## TRUE NOBILITY.

Οὐκ ἔστ’ ἀκριβὲς οὐδὲν εἰς εὐανδρίαν·  
 ἔχουσι γὰρ ταραγμὸν αἱ φύσεις βροτῶν.  
 ἥδη γὰρ εἶδον ἄνδρα γενναίου πατρὸς  
 τὸ μηδὲν δύντα, χρηστά τ’ ἐκ κακῶν τέκνα,  
 λιμόν τ’ ἐν ἀνδρὸς πλουσίου φρονήματι,  
 γνώμην τε μεγάλην ἐν πένητι σώματι.  
 Πῶς οὖν τις αὐτὰ διαλαβὼν ὀρθῶς κρινεῖ;  
 πλούτῳ; πονηρῷ τάρα χρήσεται κριτῇ·  
 ἡ τοῖς ἔχουσι μηδέν; ἀλλ’ ἔχει νόσον  
 πενία, διδάσκει δ’ ἄνδρα τῇ χρείᾳ κακόν.  
 ἀλλ’ εἰς ὅπλ’ ἔλθω; τίς δὲ πρὸς λόγχην βλέπων

μάρτυς γένοιτ' ἀν ὅστις ἐστὶν ἀγαθός ;  
 κράτιστον εἰκῆ ταῦτ' ἔαν ἀφειμένα.  
 οὗτος γὰρ ἀνὴρ οὗτ' ἐν Ἀργείοις μέγας  
 οὗτ' αὖ δοκήσει δωμάτων ὡγκωμένος,  
 ἐν τοῖς τε πολλοῖς ὥν, ἄριστος ηύρεθη.  
 οὐ μὴ φρονήσεθ', οὐ κενῶν δοξασμάτων  
 πλήρεις πλανᾶσθε, τῇ δ' ὀμιλίᾳ βροτοὺς  
 κρινεῖτε καὶ τοῖς ἥθεσιν τοὺς εὐγενεῖς ;  
 οἱ γὰρ τοιοῦτοι τὰς πόλεις οἰκοῦσιν εὖ  
 καὶ δώμαθ', αἱ δὲ σάρκες αἱ κεναὶ φρενῶν  
 ἀγάλματ' ἀγορᾶς εἰσιν. οὐδὲ γὰρ δόρυ  
 μᾶλλον βραχίων σθεναρὸς ἀσθενοῦς μένει  
 ἐν τῇ φύσει δὲ τοῦτο κάνευ ψυχίᾳ.  
 ἀλλ' ἄξιος γὰρ ὁ τε παρῶν ὁ τ' οὐ παρῶν  
 Ἀγαμέμνονος παῖς, οὐπερ οὔνεχ' ἥκομεν,  
 δεξιώμεθ' οἴκων καταλύσεις. χωρεῖν χρεών,  
 δμῶες, δόμων τῶνδ' ἐντός. ὡς ἐμοὶ πένης  
 εἴη πρόθυμος πλουσίου μᾶλλον ξένος.  
 αἰνῶ μὲν οὖν τοῦδ' ἀνδρὸς ἐσδοχὰς δόμων·  
 ἐβουλόμην δ' ἄν, εἰ κασίγνητός με σὸς  
 εἰς εὔτυχοῦντας ἥγεν εὔτυχῶν δόμους.  
 ἵσως δ' ἄν ἔλθοι· Λοξίου γὰρ ἔμπεδοι  
 χρησμοί, βροτῶν δὲ μαντικὴν χαίρειν ἔω.

EURIPIDES.

## LXX.

## AN INDICTMENT.

Δυοῖν γὰρ ὄντοιν, ὡς ἀνδρες Ἀθηναῖοι, ὧν ἔνεκα  
 πάντες τίθενται οἱ νόμοι, τοῦ τε μηδένα μηδὲν δὲ μὴ

δίκαιον ἔστι ποιεῖν, καὶ τοῦ τοὺς παραβαινόντας ταῦτα κολαζομένους βελτίους τοὺς ἄλλους ποιεῖν, ἀμφοτέροις τούτοις οὗτος ἔνοχος ὡν φανήσεται. ἐπὶ μὲν γὰρ οἷς ἐξ ἀρχῆς παρέβη τοὺς νόμους, τὰ ὄφλήματ' αὐτῷ γέγονεν, ἐπὶ δ' οἷς οὐκ ἐμμένει τούτοις, νῦν ἐπὶ τὴν παρ' ὑμῶν ἀγεται τιμωρίαν, ὥστε μηδεμίαν καταλείπεσθαι πρόφασιν, δι' ἣν ἀν τις αὐτὸν ἀφείη. οὐδὲ γὰρ αὐτὸῦ ἔστιν εἰπεῖν, ὡς ἀρ' ἐκ τούτων ἡ πόλις οὐδὲν βλάπτεται. ἐγὼ γάρ, ὅτι μὲν πάντα ἀπόλλυται τὰ τῆς πόλεως ὄφλήματα εἰ τὰ τούτου σοφίσματα προσδέξεσθε, καὶ ὅτι, εἰ ἀρα δεῖ τινὰς ἐκ τῶν ὄφειλόντων ἀφιέναι, τοὺς ἐπιεικεστάτους καὶ βελτίστους, καὶ τοὺς ἐπὶ τοῖς ἥκιστα δεινοῖς ὄφληκότας, τούτους ἀφιέναι δεῖ, οὐχὶ τὸν πονηρότατον καὶ πλεῖστα ἡμαρτηκότα καὶ δικαιότατα ὄφληκότα καὶ ἐπὶ τοῖς δεινοτάτοις, (τί γὰρ ἀν γένοιτο συκοφαντίας καὶ παρανομίας δεινότερον, ἐφ' οἷς ἀμφοτέροις οὕτως ὄφληκε;) καὶ ὅτι, οὐδέν εἰ πᾶσι τοῖς ἄλλοις ἀφέιητε οὐχὶ τῷ βιαζομένῳ δήπου συγχωρῆσαι προσήκει, (ὕβρις γὰρ τοῦτό γε), καὶ πάντα τὰ τοιαῦτα ἔάσω. ἀλλ' ὅτι καὶ πᾶς ὁ τῆς πόλεως καὶ τῶν νόμων κόσμος, ὡς ἀνδρες Ἀθηναῖοι, συνταράττεται καὶ διαφθείρεται κατὰ τοῦτον, καὶ τοῦτο οἷμαι σαφῶς ὑμῖν ἐπιδείξειν.

DEMOSTHENES.

## LXXI.

## TEIRESIAS.

Θεὰ δ' ἐλέησεν ἔταιραν,  
καί μιν Ἀθαναία πρὸς τόδ' ἔλεξεν ἔπος·

δῖα γύναι, μετὰ πάντα βαλεῦ πάλιν, ὅσσα δὶ' ὄργαν  
εἶπας· ἐγὼ δ' οὕτοι τέκνον ἔθηκ' ἀλαόν.

οὐ γὰρ Ἀθαναίᾳ γλυκερὸν πέλει ὅμματα παίδων  
ἀρπάζειν. Κρόνιοι δ' ὥδε λέγοντι νόμοι·  
ὅς κέ τιν' ἀθανάτων, ὅκα μὴ θεὸς αὐτὸς ἔληται,  
ἀθρήσῃ, μισθῷ τοῦτον ἰδεῖν μεγάλῳ.

δῖα γύναι, τὸ μὲν οὐ παλινάγρετον αὐθὶ γένοιτο  
ἔργον, ἐπεὶ μοιρᾶν ὥδ' ἐπένευσε λίνα,  
ἀνίκα τὸ πρῶτον νιν ἐγείναο· νῦν δὲ κομίζειν,  
ῳ Εὐηρείδα, τέλθος ὀφειλόμενον.

πόσσα μὲν ἀ Καδμῆς ἐσύστερον ἔμπυρα καυσεῖ,  
πόσσα δ' Ἀρισταῖος, τὸν μόνον εὐχόμενοι  
παῖδα, τὸν ἀβατὰν Ἀκταίονα, τυφλὸν ἰδέσθαι.

καὶ τῆνος μεγάλας σύνδρομος Ἀρτέμιδος  
ἐσσεται· ἀλλ' οὐκ αὐτὸν ὁ τε δρόμος, αἱ τ' ἐν ὅρεσσι  
ρύσεῦνται ξυναὶ τάμος ἔκαβολίαι,  
ὅππόταν, οὐκ ἐθέλων περ ἵδη χαρίεντα λόετρα  
δαίμονος· ἀλλ' αὐταὶ τὸν πρὶν ἀνακτα κύνες  
τουτάκι δειπνησεῦντι· τὰ δ' νιέος ὀστέα μάτηρ  
δεξεῖται, δρυμῶς πάντας ἐπερχομένα  
ὅλβίσταν τ' ἐρέει σὲ καὶ εὐαίωνα γενέσθαι,  
ἐξ ὄρέων ἀλαὸν παῖδ' ὑποδεξαμέναν.

ῳ ἑτάρα, τῷ μῇ τι μινύρεο. τῷδε γὰρ ἀλλα  
τεῦ χάριν ἐξ ἐμέθεν πολλὰ μενεῦντι γέρα,  
μάντιν ἐπεὶ θησῶ νιν ἀοίδιμον ἐσσομένοισιν,  
ἥ μέγα τῶν ἀλλων δή τι περισσότερον.  
γνωσεῖται δ' ὅρνιθας, ὃς αἴσιος, οἵ τε πέτονται  
ἥλιθα, καὶ ποίων οὐκ ἀγαθαὶ πτέρυγες.

πολλὰ δὲ Βοιωτοῖσι θεοπρόπα, πολλὰ δὲ Κάδμῳ  
χρησεῖ, καὶ μεγάλοις ὕστερα Λαβδακίδαις.

CALLIMACHUS.

LXXXII.

FUNERAL EXPENSES.

Πείθεσθαι δ' ἐστὶ τῷ νομοθέτῃ χρεῶν τά τε ἄλλα  
καὶ λέγοντι ψυχὴν σώματος εἶναι τὸ πᾶν διαφέ-  
ρουσαν, ἐν αὐτῷ τε τῷ βίῳ τὸ παρεχόμενον ἡμῶν  
ἔκαστον τοῦτ' εἶναι μηδὲν ἀλλ' ἢ τὴν ψυχὴν, τὸ  
δὲ σῶμα ἴνδαλλόμενον ἡμῶν ἔκάστοις ἐπεσθαι, καὶ  
τελευτησάντων λέγεσθαι καλῶς εἴδωλα εἶναι τὰ τῶν  
νεκρῶν σώματα, τὸν δὲ ὄντα ἡμῶν ἔκαστον ὄντως  
ἀθάνατον εἶναι, ψυχὴν ἐπονομαζόμενον, καὶ παρὰ  
θεοὺς ἄλλους ἀπιέναι δώσοντα λόγον, καθάπερ ὁ  
νόμος ὁ πάτριος λέγει, τῷ μὲν ἀγαθῷ θαρραλέον, τῷ  
δὲ κακῷ μάλα φοβερόν, βοήθειάν τε αὐτῷ μή τινα  
μεγάλην εἶναι τετελευτηκότι ζῶντι γάρ ἔδει βοηθεῖν  
πάντας τοὺς προσήκοντας ὅπως ὅτι δικαιότατος ὡν  
καὶ ὀσιώτατος ἔξη τε ζῶν καὶ τελευτήσας ἀτιμώρητος  
ἀν κακῶν ἀμαρτημάτων ἐγίγνετο τὸν μετὰ τὸν ἐνθάδε  
βίον. ἐκ δὲ τούτων οὕτως ἔχόντων οὐδέποτε οἰκο-  
φθορεῖν χρή, διαφερόντως νομίζοντα τὸν αὐτοῦ τοῦτον  
εἶναι τὸν τῶν σαρκῶν ὅγκον θαπτόμενον ἀλλ' ἐκεῖνον  
τὸν νιὸν ἢ ἀδελφόν, ἢ ὄντινά τις μάλισθ' ἡγεῖται ποθῶν  
θάπτειν, οἵχεσθαι περαίνοντα καὶ ἐμπιπλάντα τὴν αὐ-  
τοῦ μοῖραν, τὸ δὲ παρὸν δεῖν εὖ ποιεῖν, τὰ μέτρια ἀνα-  
λίσκοντα ως εἰς ὅψυχον χθονίων βωμόν. τὸ δὲ μέτριον  
νομοθέτης ἀν μαντεύσαιτο οὐκ ἀσχημονέστατα.

PLATO.

## LXXIII.

## THE ANGER OF THE RIVER GOD.

Δεινὸν δ' ἀμφ' Ἀχιλῆα κυκώμενον ἵστατο κῦμα,  
 ὥθει δ' ἐν σάκεῃ πίπτων ρόος· οὐδὲ πόδεσσιν  
 εἶχε στηρίξασθαι. ὁ δὲ πτελέην ἔλε χερσὶν  
 εὐφυέα μεγάλην· ἡ δ' ἐκ ρίζέων ἐριποῦσα  
 κρημνὸν ἄπαντα διώσεν, ἐπέσχε δὲ καλὰ ρέεθρα  
 ὅξοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτὸν  
 εἴσω πᾶσ' ἐριποῦσ'· δούλης δέ μιν αὐτὸν  
 ἥϊξεν πεδίοιο ποσὶ κραυπνοῖσι πέτεσθαι,  
 δείσας. οὐδέ τ' ἔληγε θεὸς μέγας, ὥρτο δ' ἐπ' αὐτῷ  
 ἀκροκελαινιόων, ὥνα μιν παύσειε πόνοιο  
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.  
 Πηλείδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρωή,  
 αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος,  
 ὅσθ' ἄμα κάρτιστός τε καὶ ὕκιστος πετεηνῶν·  
 τῷ εἰκὼς ἥϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς  
 σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῦ λιασθεὶς  
 φεῦγ', ὁ δ' ὅπισθε ρέων ἐπετο μεγάλῳ ὄρυμαγδῷ.  
 ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου  
 ἄμφι φυτὰ καὶ κήπους ὕδατι ρόον ἡγεμονεύῃ,  
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·  
 τοῦ μέν τε προρέοντος ὑπὸ ψηφῖδες ἄπασαι  
 ὀχλεῦνται· τὸ δέ τ' ὥκα κατειβόμενον κελαρύζει  
 χώρῳ ἔνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα.  
 ὡς αἰεὶ Ἀχιλῆα κιχήσατο κύμα ρόοιο,  
 καὶ λαιψηρὸν ἔόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.

HOMER.

## LXXIV.

## THE ENDS OF CREATION.

Τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς εὐρεῖν τε ἔργον καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν· τόδε δὲ οὖν πάλιν ἐπισκεπτέον περὶ αὐτοῦ, πρὸς πότερον τῶν παραδειγμάτων ὁ τεκταινόμενος αὐτὸν ἀπειργάζετο, πότερον πρὸς τὸ κατὰ ταῦτα καὶ ὡσαύτως ἔχον ἥ πρὸς τὸ γεγονός. εἰ μὲν δὴ καλός ἐστιν ὅδε ὁ κόσμος ὁ τε δημιούργος ἀγαθός, δῆλον ὡς πρὸς τὸ ἀίδιον ἔβλεπεν· εἰ δέ, δὲ μηδὲ εἰπεῖν τινὶ θέμις, πρὸς τὸ γεγονός. παντὶ δὴ σαφὲς ὅτι πρὸς τὸ ἀίδιον· ὁ μὲν γὰρ κάλλιστος τῶν γεγονότων, ὁ δὲ ἀριστος τῶν αἰτίων. οὕτω δὴ γεγενημένος πρὸς τὸ λόγῳ καὶ φρονήσει περιληπτὸν καὶ κατὰ ταῦτα ἔχον δεδημιούργηται. τούτων δὲ ὑπαρχόντων αὖ πᾶσα ἀνάγκη τόνδε τὸν κόσμον εἰκόνα τινὸς εἶναι. μέγιστον δὴ παντὸς ἀρξασθαι κατὰ φύσιν ἀρχῆν· ὥδε οὖν περὶ τε εἰκόνος καὶ περὶ τοῦ παραδείγματος αὐτῆς διοριστέον, ὡς ἄρα τοὺς λόγους, ὧν πέρ εἰσιν ἔξηγηταί, τούτων αὐτῶν καὶ ἔνυγγενεῖς ὄντας. τοῦ μὲν οὖν μονίμου καὶ βεβαίου καὶ μετὰ νοῦ καταφανοῦς μονίμους καὶ ἀμεταπτώτους, καθ' ὅσον τε ἀνελέγκτοις προσήκει λόγοις εἶναι καὶ ἀκινήτοις, τούτον δεῖ μηδὲν ἐλλείπειν· τοὺς δὲ τοῦ πρὸς μὲν ἐκεῖνο ἀπεικασθέντος, ὄντος δὲ εἰκόνος εἰκότας ἀνὰ λόγον τε ἐκείνων ὄντας· ὅ τι περ πρὸς γένεσιν οὐσία, τοῦτο πρὸς πίστιν ἀλήθεια. ἐὰν οὖν, ὡς Σώκρατες, πολλὰ πολλῶν εἰπόντων περὶ θεῶν καὶ τῆς τοῦ παντὸς

γενέσεως μὴ δυνατοὶ γιγνώμεθα πάντη πάντως αὐτοὺς αὐτοῖς ὁμολογουμένους λόγους καὶ ἀπηκριβωμένους ἀποδοῦναι, μὴ θαυμάσης, ἀλλ' ἐὰν ἄρα μηδενὸς ἥττον παρεχώμεθα εἰκότας, ἀγαπᾶν χρή, μεμνημένον ώς ὁ λέγων ἐγὼ ὑμεῖς τε οἱ κριταὶ φύσιν ἀνθρωπίνην ἔχομεν, ὥστε περὶ τούτων τὸν εἰκότα μῦθον ἀποδεχομένους πρέπει τούτου μηδὲν ἔτι πέρα ζητεῖν.

PLATO.

## LXXV.

LET THE DEAD BURY THEIR DEAD.

Τὸν δὲ ἀπομειβόμενος προσέφη πολύμητις Ὁδυσσεύς·  
 “ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ’ Ἀχαιῶν,  
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ  
 ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην  
 πολλόν· ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα·  
 τῷ τοι ἐπιτλήτῳ κραδίη μύθοισιν ἐμοῖσιν.  
 αἷψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,  
 ἃς κε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχενεν,  
 ἀμητος δὲ ὀλίγιστος, ἐπὴν κλίνησι τάλαντα  
 Ζεύς, ὅστ’ ἀνθρώπων ταμίης πολέμοιο τέτυκται.  
 γαστέρι δὲ οὕπως ἐστὶ νέκυν πενθῆσαι Ἀχαιούς.  
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἡματα πάντα  
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;  
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὃς κε θάνησι,  
 νηλέα θυμὸν ἔχοντας, ἐπ’ ἡματι δακρύσαντας·  
 ὅσσοι δὲ ἀν πολέμοιο περὶ στυγεροῦ λίπωνται,  
 μεμνῆσθαι πόσιος καὶ ἐδητύος, ὅφρ’ ἔτι μᾶλλον  
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμὲς αἰεὶ

έσσαμενοι χροὶ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην λαῶν ὀτρυντὸν ποτιδέγμενος ἴσχαναάσθω.”

HOMER.

## LXXVI.

## SOCRATES ON LOVE.

ΦΑΙ. Ἀλλ’ ὁ γενναιότατε, κάλλιστα εἴρηκας. σὺ γὰρ ἐμοὶ ὁντινῶν μὲν καὶ ὅπως ἥκουσας, μηδ’, ἀν κελεύω, εἴπης, τοῦτο δὲ αὐτὸ δ λέγεις ποίησον· τῶν ἐν τῷ βιβλίῳ βελτίω τε καὶ μὴ ἐλάττω ἐτέρα ὑποσχοῦ εἰπεῖν, τούτων ἀπεχόμενος· καί σοι ἐγώ, ὥσπερ οἱ ἐννέα ἀρχοντες, ὑπισχνοῦμαι χρυσῆν εἰκόνα ἴσομέτρητον εἰς Δελφοὺς ἀναθήσειν, οὐ μόνον ἐμαυτοῦ ἄλλὰ καὶ σήν.

ΣΩ. Φίλτατος εῖ καὶ ἀληθῶς χρυσοῦς, ὁ Φαῖδρε, εἴ με οἴει λέγειν ώς Λυσίας τοῦ παντὸς ἡμάρτηκε, καὶ οἶν τε δὴ παρὰ πάντα ταῦτα ἄλλα εἰπεῖν. τοῦτο δὲ οἶμαι οὐδὲ ἀν τὸν φαυλότατον παθεῖν συγγραφέα. αὐτίκα περὶ οὐδὲ λόγος, τίνα οἴει λεγόντα, ώς χρὴ μὴ ἐρῶντι μᾶλλον ἢ ἐρῶντι χαρίζεσθαι, παρέντα τοῦ μὲν τὸ φρόνιμον ἐγκωμιάζειν, τοῦ δὲ τὸ ἄφρον ψέγειν, ἀνάγκαια γοῦν ὄντα, εἰτ’ ἄλλ’ ἄττα ἔξειν λέγειν; ἄλλ’, οἶμαι, τὰ μὲν τοιαῦτ’ ἔατέα καὶ συγγνωστέα λέγοντι· καὶ τῶν μὲν τοιούτων οὐ τὴν εὔρεσιν ἄλλὰ τὴν διάθεσιν ἐπαινετέον, τῶν δὲ μὴ ἀναγκαιῶν τε καὶ χαλεπῶν εύρειν πρὸς τῇ διαθέσει καὶ τὴν εὔρεσιν.

ΦΑΙ. Συγχωρῶ δ λέγεις· μετρίως γάρ μοι δοκεῖς εἴρηκέναι. ποιήσω οὖν καὶ ἐγὼ οὕτως. τὸ μὲν τὸν

ἐρῶντα τοῦ μὴ ἐρῶντος μᾶλλον νοσεῖν δώσω σοι  
ὑποτίθεσθαι, τῶν δὲ λοιπῶν ἔτερα πλείω καὶ πλείονος  
ἄξια εἰπὼν τῶν Λυσίου παρὰ τὸ Κυψελιδῶν ἀνάθημα  
σφυρήλατος ἐν Ὀλυμπίᾳ, στάθητι.

PLATO.

## LXXVII.

## AN INVENTORY.

Ἐγὼ δ', ἵν' εἰς ἀγοράν γε τὰ σκεύη φέρω,  
προχειριοῦμαι καξετάσω τὴν οὐσίαν.  
χώρει σὺ δεῦρο κιναχύρα καλὴ καλῶς  
τῶν χρημάτων θύρας πρώτη τῶν ἐμῶν,  
ὅπως ἀν ἐντετριμμένη κανηφορῆς,  
πολλοὺς κάτω δὴ θυλάκους στρέψασ' ἐμούς·  
ποῦ σθ' ἡ διφροφόρος; ἡ χύτρα δεῦρ' ἔξιθι,  
νὴ Δία μέλαινά γ', ούδ' ἀν εἰ τὸ φάρμακον  
ἔψουσ' ἔτυχες φὲ Λυσικράτης μελαίνεται.  
ἴστω παρ' αὐτήν, δεῦρ' ἵθ' ἡ κομμώτρια·  
φέρε δεῦρο ταύτην τὴν ὑδρίαν, ὑδριαφόρε,  
ἐνταῦθα· σὺ δὲ δεῦρ' ἡ κιθαρῳδὸς ἔξιθι,  
πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν  
ἀωρὶ νύκτωρ διὰ τὸν ὅρθριον νόμον.  
ὁ τὴν σκάφην λαβὼν προΐτω, τὰ κηρία  
κόμιζε, τοὺς θαλλοὺς καθίστη πλησίον,  
καὶ τὰ τρίποδα ἔξενεγκε καὶ τὴν λήκυθον·  
τὰ χυτρίδι' ἥδη καὶ τὸν ὄχλον ἀφίετε.

ARISTOPHANES.

## LXXXVIII.

## DANGERS OF THE NIGHT.

Ούτοι ταχεῖα ναυτικοῦ στρατοῦ στολή,  
 οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρία  
 ἐσ γῆν ἐνεγκεῖν, οὐδ' ἐν ἀγκυρουχίαις  
 θαρσοῦσι ναῶν ποιμένες παραυτίκα,  
 ἀλλως τε καὶ μολόντες ἀλίμενον χθόνα.  
 ἐσ νύκτ' ἀποστείχοντος ἡλίου, φιλεῖ  
 ὡδῖνα τίκτειν νὺξ κυβερνήτη σοφῷ.  
 οὕτω γένοιτ' ἀν οὐδ' ἀν ἔκβασις στρατοῦ  
 καλή, πρὶν ὄρμῳ ναῦν θρασυνθῆναι. σὺ δὲ  
 φρόνει μὲν ὡς ταρβοῦσα μὴ μελεῖν θεῶν,  
 πράξασ' ἀρωγήν. ἄγγελον δ' οὐ μέμψεται  
 πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσῳ φρενί.

AESCHYLUS.

## LXXXIX.

## LAMENT OF CASSANDRA.

Αλλὰ γὰρ τί τοὺς Ὀδυσσέως ἔξακοντίζω πόνους;  
 στεῖχ', ὅπως τάχιστ' ἐσ Ἀιδου νυμφίῳ γημώμεθα.  
 ἡ κακὸς κακῶς ταφήσει νυκτός, οὐκ ἐν ἡμέρᾳ,  
 ὡ δοκῶν σεμνόν τι πράσσειν, Δαναϊδῶν ἀρχηγέτα.  
 κάμε τοι νεκρὸν φάραγγες γυμνάδ' ἐκβεβλημένην  
 ὕδατι χειμάρρῳ ρέουσαι νυμφίου πέλας τάφου  
 θηρσὶ δώσουσιν δάσασθαι, τὴν Ἀπόλλωνος λάτριν.  
 ὡ στέφη τοῦ φιλτάτου μοι θεῶν, ἀγάλματ' εὗια,  
 χαίρετ· ἐκλέλοιφ' ἔορτάς, αῖς πάροιθ' ἡγαλλόμην.  
 ἵτ' ἀπ' ἐμοῦ χρωτὸς σπαραγμοῖς· ὡς ἔτ' οὐσ' ἀγνὴ  
 χρόα

δῶ θοαῖς αὔραις φέρεσθαι σοι τάδ', ὡ μαντεῖ ἀναξ.  
ποῦ σκάφος τὸ τοῦ στρατηγοῦ; ποὶ ποτ' ἐμβαίνειν  
με χρή;

οὐκέτ' ἀν φθάνοις ἀν αὔραν ιστίοις καραδοκῶν,  
ὡς μίαν τριῶν Ἐρινὺν τῆσδέ μ' ἐξάξων χθονός.  
χαῖρέ μοι, μῆτερ, δακρύσῃς μηδέν, ὡ φίλη πατρίς.  
οἵ τε γῆς ἔνερθ' ἀδελφοὶ χώ τεκῶν ὑμᾶς πατήρ,  
οὐ μακρὰν δέξεσθέ μ'. ἥξω δ' ἐς νεκροὺς νικηφόρος  
καὶ δόμους πέρσασ' Ἀτρειδῶν, ὅν ἀπωλόμεσθ' ὑπο.

EURIPIDES.

LXXX.

DISHONOUR IN THE PAST AND DANGERS IN THE  
FUTURE.

Καὶ τὸ πάντων αἰσχιστον, καὶ τοῖς ἐκγόνοις πρὸς  
τὰς ἐλπίδας τὴν αὐτὴν εἰρήνην εἶναι ταύτην ἐψη-  
φίσασθε· οὕτω τέλεως ὑπήχθητε. τί δὴ ταῦτα νῦν  
λέγω καὶ καλεῖν φημὶ δεῖν τούτους; ἐγὼ νὴ τοὺς  
θεοὺς τάληθῆ μετὰ παρρησίας ἐρῶ πρὸς ὑμᾶς καὶ  
οὐκ ἀποκρύψομαι, οὐχ ἵν' εἰς λοιδορίαν ἐμπεσῶν  
ἐμαυτῷ μὲν ἐξ ἵσου λόγον παρ' ὑμῖν ποιήσω, τοῖς δὲ  
ἐμοὶ προσκρούσασιν ἐξ ἀρχῆς καινὴν παράσχω πρό-  
φασιν τοῦ πάλιν τι λαβεῖν παρὰ Φιλίππου οὐδὲ ἵνα  
τὴν ἄλλως ἀδολεσχῶ. ἀλλ' οἶμαι ποθ' ὑμᾶς λυ-  
πήσειν ἢ Φίλιππος πράττει μᾶλλον ἢ τὰ νυνὶ τὸ  
γὰρ πρᾶγμα ὅρῳ προβαῖνον καὶ οὐχὶ βουλοίμην ἀν  
εἰκάζειν ὄρθως, φοβοῦμαι δὲ μὴ λίαν ἐγγὺς ἢ τοῦτ  
ἥδη. ὅταν οὖν μηκέθ' ὑμῖν ἀμελεῖν ἐξουσία γίγνηται  
τῶν συμβαινόντων, μηδὲ ἀκούηθ' ὅτι ταῦτ' ἐφ' ὑμᾶς

ἐστιν ἐμοῦ μηδὲ τοῦ δεῖνος, ἀλλ' αὐτοὶ πάντες ὀράτε καὶ εὖ εἰδῆτε, ὄργίλους καὶ τραχεῖς ὑμᾶς ἔσεσθαι νομίζω. φοβοῦμαι δὴ μὴ τῶν πρέσβεων σεσιωπηκότων, ἐφ' οὓς αὐτοῖς συνίσασι δεδωριδοκηκόσι, τοῖς ἐπανορθοῦν τι πειρωμένοις τῶν διὰ τούτους ἀπολωλότων τῇ παρ' ὑμῶν ὄργῃ περιπεσεῖν συμβῆ· ὁρῶ γὰρ ὡς τὰ πολλὰ ἐνίους οὐκ εἰς τοὺς αἰτίους, ἀλλ' εἰς τοὺς ὑπὸ χεῖρα μάλιστα τὴν ὄργην ἀφίεντας. ἔως οὖν ἔτι μέλλει καὶ συνίσταται τὰ πράγματα καὶ κατακούομεν ἀλλήλων, ἔκαστον ὑμῶν καίπερ ἀκριβῶς εἰδότα, ὅμως ἐπαναμνῆσαι βούλομαι τίς ὁ Φωκέας πείσας καὶ Πύλας ὑμᾶς προέσθαι ὅν καταστὰς ἐκεῖνος κύριος τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε, καὶ πεποίηχ' ὑμῖν μὴ περὶ τῶν δικαίων μήδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλὴν ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ καὶ τοῦ πρὸς τὴν Ἀττικὴν πολέμου ὃς λυπήσει μὲν ἔκαστον ἐπειδὰν παρῇ, γέγονε δ' ἐν ἐκείνῃ τῇ ἡμέρᾳ.

DEMOSTHENES.

## LXXXI.

## RIDING ORDERS.

“'Αντίλοχ', ὃ τοι μέν σε, νέον περ ἔόντ', ἐφίλησαν Ζεύς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν παντοίας· τῷ καὶ σε διδασκέμεν οὕτι μάλα χρεώ· οἶσθα γὰρ εὖ περὶ τέρμαθ' ἐλισσέμεν· ἀλλά τοι ἵπποι

βάρδιστοι θείειν· τῷ τ' οἷω λοίγι' ἔσεσθαι.  
τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ

πλείονα ἵσασιν σέθεν αὐτοῦ μητίσασθαι.  
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ  
 παντοίην, ἵνα μή σε παρεκπροφύγησιν ἀεθλα.  
 μῆτι τοι δρυτόμος μέγ' ἀμείνων ἡὲ βίηφι·  
 μῆτι δ' αὐτει κυβερνήτης ἐνὶ οἴνοπι πόντῳ  
 νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισιν·  
 μῆτι δ' ἡνιόχος περιγίγνεται ἡνιόχοιο.  
 ἀλλ' ὃς μέν θ' ἵπποισι καὶ ἄρμασιν οἶσι πεποιθὼς  
 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἐνθα καὶ ἐνθα,  
 ἵπποι δὲ πλανόωνται ἀνὰ δρόμον, οὐδὲ κατίσχει·  
 ὃς δέ κε κέρδεα εἰδῆ ἐλαύνων ἡσσονας ἵππους,  
 αἱεὶ τέρμ' ὁρόων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει  
 ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἴμασιν,  
 ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προύχοντα δοκεύει."

HOMER.

## LXXXII.

## EVILS OF UNPAID ATHENIAN FLEET.

Λαμβάνουσι δὲ οἱ μὲν ἔχοντες μίαν ἢ δύο ναῦς  
 ἐλάττονα, οἱ δὲ μείζω δύναμιν πλείονα. καὶ διδόασιν  
 οἱ διδόντες οὔτε τὰ μικρὰ οὔτε τὰ πολλὰ ἀντ' οὐδενὸς  
 (οὐ γὰρ οὔτω μαίνονται), ἀλλ' ὡνούμενοι μὴ ἀδικεῖσθαι  
 τοὺς παρ' αὐτῶν ἐκπλέοντας ἐμπόρους, μὴ συλλασθαι,  
 παραπέμπεσθαι τὰ πλοῖα τὰ αὐτῶν, τὰ τοιαῦτα·  
 φασὶ δὲ εὔνοίας διδόναι, καὶ τοῦτο τούνομ' ἔχει τὰ  
 λήμματα ταῦτα. καὶ δὴ καὶ νῦν τῷ Διοπείθει στρά-  
 τευμ' ἔχοντι σαφῶς ἐστὶ τοῦτο δῆλον ὅτι δώσουσι  
 χρήματα πάντες οὗτοι· πόθεν γὰρ οἴεσθε ἀλλοθεν  
 τὸν μήτε λαβόντα παρ' ὑμῶν μηδὲν μῆτ' αὐτὸν

ἔχοντα δόποθεν μισθοδοτήσει στρατιώτας τρέφειν; ἐκ τοῦ οὐρανοῦ; οὐκ ἔστι ταῦτα, ἀλλ' ἀφ' ὅν ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει. οὐδὲν οὖν ἄλλο ποιοῦσιν οἱ κατηγοροῦντες ἐν ὑμῖν ἡ προλέγουσιν ἅπασι μηδ' ὅτιοῦν ἐκείνῳ διδόναι, ὡς καὶ τοῦ μελλῆσαι δώσοντι δίκην, μή τι ποιήσαντί γε ἡ συγκαταπραξαμένῳ. τοῦτ' εἰσὶν οἱ λόγοι μέλλει πολιορκεῖν, τοὺς Ἐλληνας ἐκδίδωσι· μέλει γάρ τινι τούτων τῶν τὴν Ἀσίαν οἰκούντων Ἐλλήνων ἀμείνους μένταν εἶν τῶν ἄλλων ἡ τῆς πατρίδος κήδεσθαι. καὶ τό γ' εἰς τὸν Ἐλλήσποντον ἐκπέμπειν ἔτερον στρατηγὸν τοῦτ' ἔστιν. εἰ γὰρ δεινὰ ποιεῖ Διοπείθης καὶ κατάγει τὰ πλοῖα, μικρόν, ὃ ἄνδρες Ἀθηναῖοι, μικρὸν πινάκιον ταῦτα πάντα κωλῦσαι δύναιτ' ἀν, καὶ λέγουσιν οἱ νόμοι ταῦτα τοὺς ἀδικοῦντας εἰσαγγέλλειν, οὐ μὰ Δία δαπάναις καὶ τριήρεσι τοσαύταις ἡμᾶς αὐτοὺς φυλάττειν, ἐπεὶ τοῦτό γ' ἔστιν ὑπερβολὴ μανίας· ἀλλ' ἐπὶ μὲν τοὺς ἔχθρούς, οὓς οὐκ ἔστι λαβεῖν ὑπὸ τοῖς νόμοις, καὶ στρατιώτας τρέφειν καὶ τριήρεις ἐκπέμπειν καὶ χρήματα εἰσφέρειν δεῖ καὶ ἀναγκαῖον ἔστιν, ἐπὶ δ' ἡμᾶς αὐτοὺς ψήφισμα, εἰσαγγελία, Πάραλος, ταῦτ' ἔστιν ἰκανά.

DEMOSTHENES.

## LXXXIII.

AETHRA AND THESEUS.

Πρὸς τοῦσδε δ', εἰ μὲν μὴ δικουμένοις ἔχρην τολμηρὸν εἶναι, κάρτ' ἀν εἶχον ἡσύχως· νυνὶ δὲ σοί τε τοῦτο τὴν τιμὴν φέρει

κάμοὶ παραινεῖν οὐ φόβον φέρει, τέκνον,  
 ἀνδρας βιαίους καὶ κατείργοντας νεκροὺς  
 τάφου τε μοίρας καὶ κτερισμάτων λαχεῖν,  
 εἰς τήνδ' ἀνάγκην σῇ καταστῆσαι χερί,  
 νόμιμά τε πάσης συγχέοντας Ἑλλάδος  
 παῦσαι· τὸ γάρ τοι συνέχον ἀνθρώπων πόλεις  
 τοῦτ' ἔσθ', ὅταν τις τοὺς νόμους σώζῃ καλῶς.  
 ἐρεῖ δέ δή τις ὡς ἀνανδρίᾳ χερῶν,  
 πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν,  
 δείσας ἀπέστης, καὶ συὸς μὲν ἀγρίου  
 ἀγῶνος ἥψω φαῦλον ἀθλήσας πόνον,  
 οὐδ' εἰς κράνος βλέψαντα καὶ λόγχης ἀκμὴν  
 χρῆν ἐκπονῆσαι, δειλὸς ὥν ἐφευρέθης.  
 μὴ δῆτ' ἐμός γ' ὥν, ὁ τέκνον, δράσῃς τάδε.  
 ὄρᾶς, ἀβουλος ὡς κεκερτομημένη  
 τοῖς κερτομοῦσι γοργὸν ὡς ἀναβλέπει  
 σὴ πατρίς; ἐν γὰρ τοῖς πόνοισιν αὔξεται·  
 αἱ δ' ἥσυχοι σκοτεινὰ πράσσουσαι πόλεις  
 σκοτεινὰ καὶ βλέπουσιν εὐλαβούμεναι.

EURIPIDES.

## LXXXIV.

SPARTA URGED TO ATTACK ATHENS.

Ταύτης μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως,  
 ὡς Λακεδαιμόνιοι, διαμέλλετε καὶ οἴεσθε τὴν ἥσυχίαν  
 οὐ τούτοις τῶν ἀνθρώπων ἐπὶ πλεῖστον ἀρκεῖν, οἱ ἀν  
 τῆς μὲν παρασκευῆς δίκαια πράσσωσι, τῇ δὲ γνώμῃ,  
 ἦν ἀδικῶνται, δῆλοι ὡσι μὴ ἐπιτρέψοντες, ἀλλ' ἐπὶ<sup>τῷ</sup> μὴ λυπεῖν τε τοὺς ἄλλους καὶ αὐτοὶ ἀμυνόμενοι

μὴ βλάπτεσθαι τὸ ἵσον νέμετε. μόλις δ' ἀν πόλει ὁμοίᾳ παροικοῦντες ἐτυγχάνετε τούτου· νῦν δ', ὅπερ καὶ ἄρτι ἐδηλώσαμεν, ἀρχαιότροπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτούς ἔστιν. ἀνάγκη δὲ ὥσπερ τέχνης ἀεὶ τὰ ἐπιγιγνόμενα κρατεῖν· καὶ ἡσυχαζούσῃ μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ δὲ ἀναγκαζομένοις ἴεναι πολλῆς καὶ ἐπιτεχνήσεως δεῖ. διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ πλέον ὑμῶν κεκαίνωται. Μέχρι μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής· νῦν δὲ τοῖς τε ἄλλοις καὶ Ποτιδαιάταις, ὥσπερ ὑπεδέξασθε, βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς τὴν Ἀττικήν, ἵνα μὴ ἄνδρας τε φίλους καὶ ἔνγγενεῖς τοῖς ἔχθίστοις προηῆσθε καὶ ἡμᾶς τοὺς ἄλλους ἀθυμίᾳ πρὸς ἐτέραν τινὰ ἔνυμαχίαν τρέψητε. δρώμεν δ' ἀν ἄδικον οὐδὲν οὔτε πρὸς θεῶν τῶν ὁρκίων οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων λύουσι γὰρ σπουδὰς οὐχ οἱ δι' ἔρημίαν ἄλλοις προσιόντες, ἀλλ' οἱ μὴ βοηθοῦντες οῖς ἀν ἔνυνομόσωσι. βουλομένων δὲ ὑμῶν προθύμων εἶναι μενοῦμεν· οὔτε γὰρ ὅσια ἀν ποιοῦμεν μεταβαλλόμενοι οὔτε ἔνυηθεστέρους ἀν ἄλλους εὔροιμεν. πρὸς τάδε βουλεύεσθε εὖ, καὶ τὴν Πελοπόννησον πειράσθε μὴ ἐλάσσω ἔξηγεῖσθαι ἢ οἱ πατέρες ὑμῖν παρέδοσαν.

THUCYDIDES.

## LXXXV.

## INFLEXIBLE DEATH.

*ΑΠ.* Θάρσει δίκην τοι καὶ λόγους κεδνοὺς ἔχω.

*ΘΑ.* τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

*ΑΠ.* σύνηθες ἀεὶ ταῦτα βαστάζειν ἔμοι.

*ΘΑ.* καὶ τοῖσδέ γ' οἴκοις ἐκδίκως προσωφελεῖν;

*ΑΠ.* φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.

*ΘΑ.* καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ;

*ΑΠ.* ἀλλ' οὐδ' ἐκεῖνον πρὸς βίαν σ' ἀφειλόμην.

*ΘΑ.* πῶς οὖν ὑπὲρ γῆς ἐστι κού κάτω χθονός;

*ΑΠ.* δάμαρτ' ἀμείψας, ἦν σὺ νῦν ἥκεις μέτα.

*ΘΑ.* κάπαξομαί γε νερτέραν ὑπὸ χθόνα.

*ΑΠ.* λαβὼν ἵθ'· οὐ γὰρ οἶδ' ἀν εἰ πείσαιμί σε.

*ΘΑ.* κτείνειν γ' δν ἀν χρῆ; τοῦτο γὰρ τετάγμεθα.

*ΑΠ.* οὐκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν.

*ΘΑ.* ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.

*ΑΠ.* ἔστ' οὖν ὅπως *"Αλκηστις εἰς γῆρας μόλοι;*

*ΘΑ.* οὐκ ἔστι· τιμαῖς κάμε τέρπεσθαι δόκει.

*ΑΠ.* οὗτοι πλέον γ' ἀν ἦ μίαν ψυχὴν λάβοις.

*ΘΑ.* νέων φθινόντων μεῖζον ἀρνυμαι γέρας.

*ΑΠ.* κὰν γραῦς ὅληται, πλουσίως ταφήσεται.

*ΘΑ.* πρὸς τῶν ἔχόντων, Φοῖβε, τὸν νόμον τίθης.

*ΑΠ.* πῶς εἶπας; ἀλλ' ἦ καὶ σοφὸς λέληθας ὡν;

*ΘΑ.* ὄναιντ' ἀν οὓς πάρεστι γηραιοὺς θανεῖν.

## LXXXVI.

## ONLY A SLAVE.

"Ο γ' ἀποθανῶν πελάτης τις ἦν ἐμός, καὶ ὡς ἐγε-  
ωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευεν ἐκεῖ παρ' ἡμῖν.  
παροινήσας οὖν καὶ δργισθεὶς τῶν οἰκετῶν τινὶ τῶν  
ἡμετέρων ἀποσφάττει αὐτόν· ὁ οὖν πατὴρ ἔυνδήσας  
τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ, καταβαλὼν εἰς  
τάφρον τινά, πέμπει δεῦρο ἄνδρα πευσόμενον τοῦ  
ἔξηγητοῦ ὃ τι χρὴ ποιεῖν. ἐν δὲ τούτῳ τῷ χρόνῳ  
τοῦ δεδεμένου ὠλιγώρει τε καὶ ἡμέλει ὡς ἀνδροφόνου  
καὶ οὐδὲν ὅν πρᾶγμα, εἰ καὶ ἀποθάνοι· ὅπερ οὖν καὶ  
ἔπαθεν ὑπὸ γὰρ λιμοῦ καὶ ρίγους καὶ τῶν δεσμῶν  
ἀποθνήσκει πρὶν τὸν ἄγγελον παρὰ τοῦ ἔξηγητοῦ  
ἀφικέσθαι. ταῦτα δὴ οὖν καὶ ἀγανακτεῖ ὃ τε πατὴρ  
καὶ οἱ ἄλλοι οἰκεῖοι, ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τῷ  
πατρὶ φόνου ἐπεξέρχομαι, οὔτε ἀποκτείναντι, ὡς  
φασιν ἐκεῖνοι, οὔτ' εἰ ὃ τι μάλιστ' ἀπέκτεινεν,  
ἀνδροφόνου γε ὅντος τοῦ ἀποθανόντος, οὐ δεῖν φρον-  
τίζειν ὑπὲρ τοῦ τοιούτου· ἀνόσιον γὰρ εἶναι τὸ οὐδὲν  
πατρὶ φόνου ἐπεξιέναι· κακῶς εἰδότες, ὁ Σώκρατες,  
τὸ θεῖον ὡς ἔχει τοῦ δσίου τε πέρι καὶ τοῦ ἀνοσίου.

PLATO.

## LXXXVII.

## CORRUPTION IN A STATE.

Οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως  
ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί,  
κρυφῇ κάρα σείοντες· οὐδ' ὑπὸ ζυγῷ  
λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.

ἐκ τῶνδε τούτους ἔξεπίσταμαι καλῶς  
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.  
 οὐδὲν γὰρ ἀνθρώποισιν οἶν ἄργυρος  
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις  
 πορθεῖ, τόδ' ἄνδρας ἔξανίστησιν δόμων·  
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας  
 χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν.  
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν  
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.  
 ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,  
 χρόνῳ ποτ' ἔξεπραξαν ώς δοῦναι δίκην.  
 ἀλλ' εἴπερ ἵσχει Ζεὺς ἔτ' ἔξ ἐμοῦ σέβας,  
 εὖ τοῦτ' ἐπίστασ', ὄρκιος δέ σοι λέγω,  
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου  
 εὐρόντες ἐκφανεῖτ' ἐς ὁφθαλμοὺς ἐμούς,  
 οὐχ ὑμὶν "Αιδης μοῦνος ἀρκέσει, πρὶν ἀν  
 ἔωντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριν,  
 ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον  
 τὸ λοιπὸν ἀρπάξητε, καὶ μάθηθ' ὅτι  
 οὐκ ἔξ ἄπαντος δεῖ τὸ κερδαίνειν φιλεῖν.  
 ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας  
 ἀτωμένους ἴδοις ἀν ἥ σεσωσμένους.

SOPHOCLES.

## LXXXVIII.

## EGYPTIAN MERCHANT-SHIPS.

Τὰ δὲ δὴ πλοῖά σφι, τοῖσι φορτηγέουσι, ἐστὶ ἐκ  
 τῆς ἀκάνθης ποιεύμενα· τῆς ἡ μορφὴ μέν ἐστι ὁμοιο-  
 τάτη τῷ Κυρηναίῳ λωτῷ, τὸ δὲ δάκρυον κόμμι ἐστί.

ἐκ ταύτης ὥν τῆς ἀκάνθης κοψάμενοι ἔύλα ὅσον τε διπήχεα, πλινθηδὸν συντιθεῖσι, ναυπηγεύμενοι τρόπον τοιόνδε. περὶ γόμφους πυκνοὺς καὶ μακροὺς περιείρουσι τὰ διπήχεα ἔύλα· ἐπεὰν δὲ τῷ τρόπῳ τούτῳ ναυπηγήσωνται, ζυγὰ ἐπιπολῆς τείνουσι αὐτῶν· νομεύσι δὲ οὐδὲν χρέωνται· ἔσωθεν δὲ τὰς ἀρμονίας ἐν ὧν ἐπάκτωσαν τῇ βύβλῳ πηδάλιον δὲ ἐν ποιεῦνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται· ίστῳ δὲ ἀκανθίνῳ χρέωνται, ιστίοισι δὲ βυβλίνοισι. ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλέειν, ἦν μὴ λαμπρὸς ἄνεμος ἐπέχῃ, ἐκ γῆς δὲ παρέλκεται. κατὰ ρόον δὲ κομίζεται ὥδε· ἔστι ἐκ μυρίκης πεποιημένη θύρη, κατερραμμένη ρίπεϊ καλάμων, καὶ λίθος τετρημένος διτάλαντος μάλιστά κη σταθμόν· τούτων τὴν μὲν θύρην, δεδεμένην κάλῳ, ἐμπροσθε τοῦ πλοίου ἀπίει ἐπιφέρεσθαι, τὸν δὲ λίθον ἀλλῳ κάλῳ ὅπισθε. ἡ μὲν δὴ θύρη, τοῦ ρόον ἐμπίπτοντος, χωρέει ταχέως, καὶ ἔλκει τὴν βάριν (τοῦτο γὰρ δὴ οὔνομά ἔστι τοῖσι πλοίοισι τούτοισι)· ὁ δὲ λίθος ὅπισθε ἐπελκόμενος, καὶ ἐὼν ἐν βυσσῷ, κατιθύνει τὸν πλόον· ἔστι δέ σφι τὰ πλοῖα ταῦτα πλήθεϊ πολλά, καὶ ἄγει ἔνια πολλὰς χιλιάδας ταλάντων.

HERODOTUS.

## LXXXIX.

## COMPLAINT OF HELEN.

Εἴθ' ἐξαλειφθεῖσ', ως ἄγαλμ', αὐθις πάλιν  
αἴσχιον εἶδος ἀντὶ τοῦ καλοῦ, λάβον,  
καὶ τὰς τύχας μὲν τὰς κακάς, ἀς νῦν ἔχω,

Ἔλληνες ἐπελάθοντο, τὰς δὲ μὴ κακὰς  
 ἔσωζον ὥσπερ τὰς κακὰς σώζουσί μου.  
 ὅστις μὲν οὖν ἐς μίαν ἀποβλέπων τύχην  
 πρὸς θεῶν κακοῦται, βαρὺ μέν, οἰστέον δ' ὅμως·  
 ἡμεῖς δὲ πολλαῖς συμφοραῖς ἔγκείμεθα.  
 πρῶτον μὲν οὐκ οὖσ' ἀδικός εἴμι δυσκλεής.  
 καὶ τοῦτο μεῖζον τῆς ἀληθείας κακόν,  
 ὅστις τὰ μὴ προσόντα κέκτηται κακά.  
 ἔπειτα πατρίδος θεοί μ' ἀφιδρύσαντο γῆς  
 ἐς βάρβαρ' ἥθη, καὶ φίλων τητωμένη  
 δούλη καθέστηκ' οὖσ' ἐλευθέρων ἀπο·  
 τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός.  
 ἀγκυρα δή μου τὰς τύχας ὀχεῖ μόνη,  
 πόσιν ποθ' ἥξειν καί μ' ἀπαλλάξειν κακῶν·  
 οὗτος τέθνηκεν, οὗτος οὐκέτ' ἔστι δή.  
 μῆτηρ δ' ὅλωλε, καὶ φονεὺς αὐτῆς ἔγὼ  
 ἀδίκως μέν, ἀλλὰ τάδικον τοῦτ' ἔστ' ἐμόν·  
 δο δ' ἀγλαῖσμα δωμάτων ἐμοῦ τ' ἔφυ  
 θυγάτηρ ἀνανδρος πολιὰ παρθενεύεται·  
 τὰ τοῦ Διὸς δὲ λεγομένω Διοσκόρῳ  
 οὐκ ἔστον. ἀλλὰ πάντ' ἔχουσα δυστυχῆ  
 τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὐ.  
 τὸ δ' ἔσχατον τοῦτ' εἰ μόλοιμεν ἐς πάτραν,  
 κλήθροις ἀν εἰργοίμεσθα, τὴν ὑπὸ Ιλίῳ  
 δοκοῦντες Ἐλένην Μενέλεω μὲν ἐλθεῖν μέτα.

EURIPIDES.

xc.

## A CHURL.

Οὐ τοίνυν οὐδ' ἀ πέπλασται καὶ βαδίζει οὗτος παρὰ τοὺς τοίχους ἐσκυθρωπακώς, σωφροσύνης ἀντις ἡγήσαιτο εἰκότως εἶναι σημεῖα, ἀλλὰ μισανθρωπίας. ἐγὼ γάρ, ὅστις αὐτῷ μηδενὸς συμβεβηκότος δεινοῦ μηδὲ τῶν ἀναγκαίων σπανίζων ἐν ταύτῃ τῇ σχέσει διάγει τὸν βίον, τοῦτον ἡγοῦμαι συνεωρακέναι καὶ λελογίσθαι παρ' αὐτῷ ὅτι τοῖς μὲν ἀπλῶς, ὡς πεφύκασι, βαδίζουσι καὶ φαιδροῖς καὶ προσέλθοις τις ἀν καὶ δεηθείη καὶ ἐπαγγείλειεν οὐδὲν ὀκνῶν, τοῖς δὲ πεπλασμένοις καὶ σκυθρωποῖς ὀκνήσειέ τις ἀν προσελθεῖν πρῶτον. οὐδὲν οὖν ἄλλο ἢ πρόβλημα τοῦ τρόπου τὸ σχῆμα τοῦτ' ἔστι, καὶ τὸ τῆς διαινοίας ἄγριον καὶ πικρὸν ἐνταῦθα δηλοῖ. σημεῖον δέ· τοσούτων γὰρ διντων τὸ πλῆθος Ἀθηναίων, πράττων πολὺ βέλτιον ἢ σὲ προσῆκον ἦν, τῷ πώποτε εἰσήνεγκας, ἢ τίνι συμβέβλησαι πω; οὐδέν' ἀν εἰπεῖν ἔχοις ἀλλὰ τοκίζων καὶ τὰς τῶν ἄλλων συμφορὰς καὶ χρείας εὐτυχήματα σαυτοῦ νομίζων ἐξέβαλες μὲν τὸν σαυτοῦ θεῖον Νικίαν ἐκ τῆς πατρώας οἰκίας, ἀφήρησαι δὲ τὴν σαυτοῦ πενθερὰν ταῦτα ἀφ' ὧν ἔζη, ἀοίκητον δὲ τὸν Ἀρχεδήμου παιδα τὸ σαυτοῦ μέρος πεποίηκας, οὐδεὶς δὲ πώποτε οὕτω πικρῶς οὐδ' ὑπερήμερον εἰσέπραξεν ὡς σὺ τοὺς ὀφείλοντας τοὺς τόκους. εἶτα δὲ ὅρατε ἐπὶ πάντων οὕτως ἄγριον καὶ μιαρόν, τοῦτον ὑμεῖς ἡδικηκότα ἐπ'

αὐτοφώρῳ λαβόντες οὐ τιμωρήσεσθε; δεινὰ ἄρα ὁ  
ἀνδρες δικασταὶ ποιήσετε καὶ οὐχὶ δίκαια.

DEMOSTHENES.

## XC I.

## DO NOT OUTRAGE THE DEAD.

Νεκροὺς δὲ τοὺς θανόντας, οὐ βλάπτων πόλιν,  
οὐδ' ἀνδροκμῆτας προσφέρων ἀγωνίας,  
θάψαι δικαιῶ, τὸν Πανελλήνων νόμον  
σώζων. τί τούτων ἐστὶν οὐ καλῶς ἔχον;  
εἰ γάρ τι καὶ πεπόνθατ' Ἀργείων ὑπο,  
τεθνάσιν, ἡμύνασθε πολεμίους καλῶς,  
αἰσχρῶς δ' ἐκείνοις, χὴ δίκη διοίχεται.  
ἐάσατ' ἥδη γῇ καλυφθῆναι νεκρούς.  
ὅθεν δ' ἔκαστον εἰς τὸ σῶμ' ἀφίκετο,  
ἐνταῦθ' ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα,  
τὸ σῶμα δ' ἐς γῆν οὔτι γὰρ κεκτήμεθα  
ἡμέτερον αὐτό, πλὴν ἐνοικῆσαι βίον,  
κάπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν.  
δοκεῖς κακουργεῖν"Ἀργος οὐ θάπτων νεκρούς;  
ἥκιστα πάσης Ἑλλάδος κοινὸν τόδε,  
εἰ τοὺς θανόντας νοσφίσας ὥν χρῆν λαχεῖν  
ἀτάφους τις ἔξει δειλίαν γὰρ εἰσφέρει  
τοῖς ἀλκίμοισιν, οὗτος ἦν τεθῆ νόμος.

EURIPIDES.

## XC II.

## RECOMPENSE.

Εἰ μὴ γὰ παράφρων  
μάντις ἔφυν καὶ γνώμας

λειπομένα σοφᾶς,  
 εῖσιν ἀ πρόμαντις  
 Δίκαια, δίκαια φερομένα χεροῦν κράτη·  
 μέτεισιν, ὥ τέκνου, οὐ μακροῦ χρόνου.  
 ὑπεστί μοι θράσος,  
 ἀδυπνόων κλύουσταν  
 ἀρτίως ὀνειράτων.  
 οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας Ἐλλάνων ἀναξ,  
 οὐδὲ ἀ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς,  
 ἀ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.  
 ἥξει καὶ πολύπους  
 καὶ πολύχειρ ἀ δεινοῖς  
 κρυπτομένα λόχοις  
 χαλκόπους Ἐρινύς.  
 ἀλεκτρ' ἀνυμφα γὰρ ἐπέβα μιαιφόνων  
 γάμων ἀμιλλήμαθ' οἶσιν οὐ θέμις.  
 πρὸ τῶνδέ τοι μ' ἔχει  
 μήποτε μήποθ' ἡμῖν  
 ἀψεγέες πελᾶν τέρας  
 τοῖς δρῶσι καὶ συνδρῶσιν. Ἡ τοι μαντεῖαι βροτῶν  
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδέ ἐν θεοφάτοις,  
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.

SOPHOCLES.

## XCIII.

## AFFIRMATION OR OATH.

'Ραδαμάνθυος δὲ περὶ τὴν λεγομένην κρίσιν τῶν  
 δικῶν ἄξιον ἄγασθαι, διότι κατεῖδε τοὺς τότε ἀνθρώ-  
 πους ἡγουμένους ἐναργῶς εἶναι θεούς· εἰκότως, ἃ τε

κατὰ τὸν τότε χρόνον τῶν πολλῶν ἐκ θεῶν ὄντων, ὃν εἴς ἦν αὐτός, ὡς γε λόγος. ἔοικε δὴ δικαστῇ μὲν ἀνθρώπων οὐδενὶ διανοούμενος δεῖν ἐπιτρέπειν, θεοῖς δέ, ὅθεν ἀπλαῖ καὶ ταχεῖαι δίκαιαι ἐκρίνοντ' αὐτῷ διδοὺς γὰρ περὶ ἐκάστων τῶν ἀμφισβητουμένων ὄρκον τοῖς ἀμφισβητοῦσιν ἀπηλλάττετο ταχὺ καὶ ἀσφαλῶς. νῦν δὲ ὅτε δὴ μέρος μέν τι, φαμέν, ἀνθρώπων τὸ παράπαν οὐχ ἡγοῦνται θεούς, οἱ δὲ οὐ φροντίζειν ἡμῶν αὐτοὺς διανοοῦνται, τῶν δὲ δὴ πλείστων ἐστὶ καὶ κακίστων ἡ δόξα, ὡς σμικρὰ δεχόμενοι θύματα καὶ θωπείας πολλὰς πολλὰ συναποστεροῦσι χρήματα καὶ μεγάλων σφᾶς ἐκλύονται κατὰ πολλὰ ζημιῶν, οὐκέτι δὴ τοῖς νῦν ἀνθρώποις ἡ Ἀραδαμάνθυος ἀν εἴη τέχνη πρέπουσα ἐν δίκαιοις. μεταβεβληκυῖν οὖν τῶν περὶ θεοὺς δοξῶν ἐν τοῖς ἀνθρώποις μεταβάλλειν χρὴ καὶ τοὺς νόμους· ἐν γὰρ λήξεσι δικῶν τοὺς μετὰ νοῦ τιθεμένους νόμους ἔξαιρεῖν χρὴ τοὺς ὄρκους τῶν ἀντιδικούντων ἐκατέρων, καὶ τὸν λαγχάνοντά τῷ τινα δίκην τὰ μὲν ἐγκλήματα γράφειν, ὄρκον δὲ μὴ ἐπομνύναι, καὶ τὸν φεύγοντα κατὰ ταῦτα τὴν ἀρνησιν γράψαντα παραδοῦναι τοῖς ἀρχουσιν ἀνώμοτον. δεινὸν γάρ που δικῶν γ' ἐν πόλει πολλῶν γενομένων εὐείδεναι σμικροῦ δεῖν τοὺς ἡμίσεις αὐτῶν ἐπιωρκηκότας, ἐν ἔνστιτίοις τε ἀλλήλοις εὐχερῶς συγγιγνομένους καὶ ἐν ἄλλαις συνουσίαις τε καὶ ἴδιωτικαῖς συγγενήσεσιν ἐκάστων.

## XCIV.

## THE HERALD'S OFFICE.

*BA.* Οὗτος τί ποιεῖς; ἐκ ποίου φρονήματος  
 ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάζεις χθόνα;  
 ἀλλ' ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;  
 κάρβανος ὡν δ' "Ελλησιν ἐγχλίεις ἄγαν·  
 καὶ πόλλ' ἀμαρτῶν οὐδὲν ὤρθωσας φρενί.

*KH.* τί δ' ἡμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;

*BA.* ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

*KH.* πῶς δ' οὐχί; τάμ' ὀλωλόθ' εὐρίσκων ἄγω.

*BA.* ποίοισιν εἰπὼν προξένοις ἐγχωρίοις;

*KH.* Ἐρμῆ μεγίστῳ προξένῳ μαστηρίῳ.

*BA.* θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει.

*KH.* τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.

*BA.* οἱ δ' ἐνθάδ' οὐδέν, ως ἐγὼ σέθεν κλύω.

*KH.* ἄγοιμ' ἀν, εἴ τις τάσδε μὴ ἔξαιρήσεται.

*BA.* κλαίοις ἀν, εἰ ψαύσειας, οὐ μάλ' ἐς μακράν.

*KH.* ἡκουσα τούπος οὐδαμῶς φιλόξενον.

*BA.* οὐ γὰρ ἔνουμαι τοὺς θεῶν συλήτορας.

*KH.* λέγοις ἀν ἐλθὼν παισὶν Αἴγυπτου τάδε.

*BA.* ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.

*KH.* ἀλλ' ως ἀν εἰδῆς ἐννέπω σαφέστερον·  
 καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς  
 ἔκαστα· πῶς φῶ; πρὸς τίνος τ' ἀφαιρεθεὶς  
 ἥκειν γυναικῶν αὐτανέψιον στόλον;  
 οὗτοι δικάζει ταῦτα μαρτύρων ὑπο  
 "Αρης· τὸ νεῖκος δ' οὐκ ἐν ἀργύρου λαβῆ  
 ἔλυσεν· ἀλλὰ πολλὰ γίγνεται πάρος

πεσήματ' ἀνδρῶν κάπολακτισμοὶ βίου.

ΒΑ. τί σοι λέγειν χρὴ τοῦνομ'; ἐν χρόνῳ μαθὼν  
εἴσει σύ τ' αὐτὸς χοὶ ἔυνέμποροι σέθεν.  
ταύτας δ' ἔκουσας μὲν κατ' εὔνοιαν φρενῶν  
ἄγοις ἄν, εἴπερ εὐσεβὴς πίθοι λόγος.  
τοιάδε δημόπρακτος ἐκ πόλεως μία  
ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βίᾳ  
στόλον γυναικῶν τῶνδ' ἐφήλωται τορῶς  
γόμφος διαμπάξ, ὡς μένειν ἀραρότως.  
ταῦτ' οὐ πίναξίν ἔστιν ἐγγεγραμμένα  
οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα,  
σαφῆ δ' ἀκούεις ἐξ ἐλευθεροστόμου  
γλώσσης. κομίζου δ' ὡς τάχιστ' ἐξ ὀμμάτων.

AESCHYLUS.

## XCV.

### A THREEFOLD COMBAT.

Οἱ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες  
ὑπὸ Δαρείου, τῶν δὲ Μεγάβαξος ἥρχε, πρώτους μὲν  
Περινθίους Ἐλλησποντίων οὐ βουλομένους ὑπηκόους  
εἶναι Δαρείου κατεστρέψαντο, περιεφθέντας πρότε-  
ρον καὶ ὑπὸ Παιόνων τρηχέως. οἱ γὰρ ὡν ἀπὸ  
Στρυμόνος Παιόνες χρήσαντος τοῦ θεοῦ στρατεύ-  
εσθαι ἐπὶ Περινθίους, καὶ ἦν μὲν ἀντικατιξόμενοι  
ἐπικαλέσωνται σφεας οἱ Περίνθιοι ούνομαστὶ βώ-  
σαντες, τοὺς δὲ ἐπιχειρέειν, ἦν δὲ μὴ ἐπιβώσωνται,  
μὴ ἐπιχειρέειν, ἐποίευν οἱ Παιόνες ταῦτα. ἀντικατι-  
ξομένων δὲ τῶν Περινθίων ἐν τῷ προαστείῳ ἐνθαῦτα  
μουνομαχίη τριφασίη ἐκ προκλήσιός σφι ἐγένετο·

καὶ γὰρ ἀνδρα ἀνδρὶ καὶ ἵππον ἵππῳ συνέβαλον καὶ κύνα κυνί. νικώντων δὲ τὰ δύο τῶν Περινθίων, ὡς ἐπαιώνιζον κεχαρηκότες, συνεβάλοντο οἱ Παίονες τὸ χρηστήριον αὐτὸ τοῦτο εἶναι καὶ εἶπάν κου παρὰ σφίσι αὐτοῖσι· νῦν ἀν εἴη ὁ χρησμὸς ἐπιτελεόμενος ἡμῖν, νῦν ἡμέτερον τὸ ἔργον. οὕτω τοῖσι Περινθίοισι παιωνίσασι ἐπιχειρέουσι οἱ Παίονες, καὶ πολλόν τε ἐκράτησαν καὶ ἔλιπόν σφεων ὀλίγους. τὰ μὲν δὴ ἀπὸ Παίονων πρότερον γενόμενα ὥδε ἐγένετο, τότε δὲ ἀνδρῶν ἀγαθῶν περὶ τῆς ἐλευθερίης γινομένων τῶν Περινθίων οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθεϊ.

HERODOTUS.

## XCVI.

## ETEOCLES.

Ω θεομανές τε καὶ θεῶν μέγα στύγος,  
ῳ πανδάκρυτον ἀμὸν Οἰδίπου γένος·  
ῷμοι· πατρὸς δὴ νῦν ἀραι τελεσφόροι.  
ἀλλ’ οὔτε κλαίειν οὔτ’ ὀδύρεσθαι πρέπει,  
μὴ καὶ τεκνωθῆ δυσφορώτερος γόος.  
ἐπωνύμῳ δὲ κάρτα, Πολυνείκη λέγω,  
τάχ’ εἰσόμεσθα τούπίσημ’ ὅποι τελεῖ·  
εἴ νιν κατάξει χρυσότευκτα γράμματα  
ἐπ’ ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.  
εἰ δ’ ἡ Διὸς παῖς παρθένος Δίκη παρῆν  
ἔργοις ἐκείνου καὶ φρεσίν, τάχ’ ἀν τόδ’ ἦν.  
ἀλλ’ οὔτε νιν φυγόντα μητρόθεν σκότον,  
οὔτ’ ἐν τροφαῖσιν οὔτ’ ἐφηβήσαντά πω,

οὔτ' ἐν γενείον ἔυλλογῇ τριχώματος,  
 Δίκη προσεῖδε καὶ κατηξιώσατο·  
 οὐδ' ἐν πατράς μὴν χθονὸς κακουχίᾳ  
 οἶμαι νιν αὐτῷ νῦν παραστατεῖν πέλας.  
 ἦ δῆτ' ἀν εἴη πανδίκως ψευδώνυμος  
 Δίκη, ἔυνοῦσα φωτὶ παντόλμῳ φρένας.

AESCHYLUS.

## XCVII.

## A LOAN.

Σκέψασθε δ', ὁ ἄνδρες Ἀθηναῖοι, τί ὁμολογεῖται  
 παρ' αὐτῶν τούτων καὶ τί ἀντιλέγεται· οὕτω γὰρ ἀν  
 ἄριστα ἔξετάσαιτε. οὐκοῦν δανείσασθαι μὲν τὰ χρή-  
 ματα ὁμολογοῦσι καὶ συνθήκας ποιήσασθαι τοῦ δα-  
 νείσματος, φασὶ δ' ἀποδεδωκέναι τὸ χρυσίον Λάμ-  
 μιδι τῷ Δίωνος οἰκέτῃ ἐν Βοσπόρῳ. ήμεῖς τοίνυν οὐ  
 μόνον τοῦτο δείξομεν, ὡς οὐκ ἀποδέδωκεν, ἀλλ' ὡς  
 οὐδ' ἔξῆν αὐτῷ ἀποδοῦναι. ἀναγκαῖον δ' ἐστὶ βρα-  
 χέα τῶν ἔξ ἀρχῆς διηγήσασθαι ὑμῖν.

Ἐγὼ γάρ, ὁ ἄνδρες Ἀθηναῖοι, ἐδάνεισα Φορμίωνι  
 τούτῳ εἴκοσι μνᾶς ἀμφοτερόπλουν εἰς τὸν Πόντον  
 ἐπὶ ἑτέρᾳ ὑποθήκῃ, καὶ συγγραφὴν ἐθέμην παρὰ  
 Κίτῳ τῷ τραπεζίτῃ. κελευούσης δὲ τῆς συγγραφῆς  
 ἐνθέσθαι εἰς τὴν ναῦν τετρακισχιλίων φορτία ὅξια,  
 πρᾶγμα ποιεῖ πάντων δεινότατον· εὐθὺς γὰρ ἐν τῷ  
 Πειραιεῖ ἐπιδανείζεται λάθρᾳ ἡμῶν παρὰ μὲν Θεο-  
 δώρου τοῦ Φοίνικος τετρακισχιλίας πεντακοσίας δραχ-  
 μάς, παρὰ δὲ τοῦ ναυκλήρου Λάμπιδος χιλίας.  
 δέον δ' αὐτὸν καταγοράσαι φορτία Ἀθήνηθεν μνῶν

έκατὸν καὶ δέκα καὶ πέντε, εἰ ἔμελλε τοῖς δανεισταῖς πᾶσι ποιήσειν τὰ ἐν ταῖς συγγραφαῖς γεγραμμένα, οὐ κατηγόρασεν ἀλλ' ἡ πεντακισχιλίων καὶ πεντακοσίων δραχμῶν, σὺν τῷ ἐπισιτισμῷ ὀφεῖλει δ' ἐβδομήκοντα μνᾶς καὶ πέντε. ἀρχὴ μὲν οὖν αὕτη ἐγένετο τοῦ ἀδικήματος, ὡς ἄνδρες Ἀθηναῖοι οὔτε γὰρ τὴν ὑποθήκην παρέσχετο οὔτε τὰ χρήματα ἐνέθετ' εἰς τὴν ναῦν, κελευούσης τῆς συγγραφῆς ἐπάναγκες ἐντίθεσθαι. καί μοι λαβὲ τὴν συγγραφήν.

DEMOSTHENES.

## XCVIII.

## THE ABODE OF THE CYCLOPES.

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ, ὑλήεσσος· ἐν δ' αἶγες ἀπειρέσιαι γεγάσσιν ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵτε καθ' ὑλην ἄλγεα πάσχουσιν κορυφὰς ὄρέων ἐφέποντες. οὔτ' ἄρα ποίμνησιν καταισχεται οὔτ' ἀρότοισιν, ἀλλ' ἡγ' ἀσπαρτος καὶ ἀνήροτος ἥματα πάντα ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας. οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι, οὐδέ ἄνδρες νηῶν ἔνι τέκτονες, οἵ κε κάμοιεν νῆσος ἐϋστέλμους, αἴ κεν τελέοιεν ἔκαστα ἀστέ ἐπ' ἀνθρώπων ἴκνεύμεναι, οἵα τε πολλὰ ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν· οἵ κέ σφιν καὶ νῆσον ἐϋκτιμένην ἐκάμοντο. οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα·

ἐν μὲν γὰρ λειμῶνες ἀλλὸς πολιοῦ παρ' ὅχθας  
ὑδρηλοὶ μαλακοί· μάλα κ' ἀφθιτοὶ ἀμπελοὶ εἶν.  
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήγον αἰεὶ<sup>1</sup>  
εἰς ὥρας ἀμῷεν, ἐπεὶ μάλα πᾶρ ποτ' οὐδας.  
ἐν δὲ λιμὴν εὔορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,  
οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,  
ἀλλ' ἐπικέλσαντας μεῖναι χρόνον, εἰσόκε ναυτέων  
θυμὸς ἐποτρύνη καὶ ἐπιπνεύσωσιν ἀῆται.  
αὐτὰρ ἐπὶ κρατὸς λιμένος ρέει ἀγλαὸν ὄδωρ,  
κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.  
ἐνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευεν  
νύκτα δι' ὄρφναίην, οὐδὲ προύφαίνετ' οὐδέσθαι.

HOMER.

## XCIX.

WHAT IS 'THE GOOD.'

Tί δαί; οἱ τὴν ἡδονὴν ἀγαθὸν ὄριζόμενοι μῶν μή  
τι ἐλάττονος πλάνης ἔμπλεοι τῶν ἐτέρων; ἢ οὐ καὶ  
οὗτοι ἀναγκάζονται ὁμολογεῖν ἡδονὰς εἶναι κακάς;  
σφόδρα γε. συμβαίνει δὴ αὐτοῖς, οἶμαι, ὁμολογεῖν  
ἀγαθὰ εἶναι καὶ κακὰ ταῦτα. ἢ γάρ; Tί μήν; Οὐ-  
κοῦν ὅτι μὲν μεγάλαι καὶ πολλαὶ ἀμφισβητήσεις  
περὶ αὐτοῦ, φανερόν; Πῶς γὰρ οὐ; Tί δέ; τόδε οὐ  
φανερόν, ὡς δίκαια μὲν καὶ καλὰ πολλοὶ ἀν ἔλοιντο  
τὰ δοκοῦντα, καν μὴ ἢ, ὅμως ταῦτα πράττειν καὶ  
κεκτῆσθαι καὶ δοκεῖν, ἀγαθὰ δὲ οὐδενὶ ἔτι ἀρκεῖ τὰ  
δοκοῦντα κτᾶσθαι, ἀλλὰ τὰ διάντα ζητοῦσι, τὴν δὲ  
δόξαν ἐνταῦθα ἥδη πᾶς ἀτιμάζει; Καὶ μάλα, ἔφη.  
Ο δὴ διώκει μὲν ἀπασα ψυχὴ καὶ τούτου ἔνεκα

πάντα πράττει, ἀπομαντευομένη τὶ εἶναι, ἀποροῦσα δὲ καὶ οὐκ ἔχουσα λαβεῖν ἵκανως τί ποτ' ἔστιν οὐδὲ πίστει χρήσασθαι μονίμῳ, οἵᾳ καὶ περὶ τᾶλλα, διὰ τοῦτο δὲ ἀποτυγχάνει καὶ τῶν ἄλλων εἴ τι ὅφελος ἦν, περὶ δὴ τὸ τοιοῦτον καὶ τοσοῦτον οὕτω φῶμεν δεῖν ἔσκοτῶσθαι καὶ ἐκείνους τοὺς βελτίστους ἐν τῇ πόλει, οἷς πάντα ἐγχειριοῦμεν; "Ηκιστά γ', ἔφη. Οἶμαι γοῦν, εἶπον, δίκαια τε καὶ καλὰ ἀγνοούμενα, ὅπῃ ποτὲ ἀγαθά ἔστιν, οὐ πολλοῦ τινὸς ἀξιον φύλακα κεκτῆσθαι ἀν ἑαυτῶν τὸν τοῦτο ἀγνοοῦντα, μαντεύομαι δὲ μηδένα αὐτὰ πρότερον γνώσεσθαι ἵκανως. Καλῶς γάρ, ἔφη, μαντεύει.

PLATO.

## C.

## BEFORE MANTINEA.

Οἱ δὲ Ἀργεῖοι καὶ οἱ ἔνυμμαχοι, ὡς εἶδον αὐτούς, καταλαβόντες χωρίον ἐρυμνὸν καὶ δυσπρόσοδον παρετάξαντο ὡς ἐς μάχην. καὶ οἱ Λακεδαιμόνιοι εὐθὺς αὐτοῖς ἐπήεσαν· καὶ μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἔχώρησαν, ἐπειτα τῶν πρεσβυτέρων τις Ἀγιδι ἐπεβόησεν, ὅρῶν πρὸς χωρίον καρτερὸν ἵόντας σφᾶς, ὅτι διανοεῖται κακὸν κακῷ ἰᾶσθαι, δηλῶν τῆς ἐξ Ἀργους ἐπαιτίου ἀναχωρήσεως τὴν παροῦσαν ἀκαρρον προθυμίαν ἀνάληψιν βουλομένην εἶναι. ὁ δέ, εἴτε καὶ διὰ τὸ ἐπιβόημα εἴτε καὶ αὐτῷ ἄλλο τι ἦ κατὰ τὸ αὐτὸ δόξαν ἐξαίφνης, πάλιν τὸ στράτευμα κατὰ τάχος πρὶν ξυμμῖξαι ἀπῆγε. καὶ ἀφικόμενος πρὸς τὴν Τεγεāτιν τὸ ὕδωρ ἐξέτρεπεν ἐς τὴν Μαντινικήν,

περὶ οὐπερ ὡς τὰ πολλὰ βλάπτοντος ὁποτέρωσε ἀν  
ἐσπίπτῃ Μαντινῆς καὶ Τεγεᾶται πολεμοῦσιν. ἐβού-  
λετο δὲ τοὺς ἀπὸ τοῦ λόφου βοηθοῦντας ἐπὶ τὴν τοῦ  
ῦδατος ἐκτροπήν, ἐπειδὰν πύθωνται, καταβιβάσαι τοὺς  
Ἀργείους καὶ τοὺς ἔνυμμάχους, καὶ ἐν τῷ ὁμαλῷ τὴν  
μάχην ποιεῖσθαι. οἱ δὲ Ἀργεῖοι καὶ οἱ ἔνυμμάχοι τὸ  
μὲν πρῶτον καταπλαγέντες τῇ ἐξ ὀλίγου αἰφνιδίῳ αὐ-  
τῶν ἀναχωρήσει οὐχ εἶχον ὅ τι εἰκάσωσιν· εἰτ' ἐπειδὴ  
ἀναχωροῦντες ἐκεῖνοι τε ἀπέκρυψαν καὶ σφεῖς ἡσύ-  
χαζον καὶ οὐκ ἐπηκολούθουν, ἐνταῦθα τοὺς ἑαυτῶν  
στρατηγοὺς αὐθις ἐν αἰτίᾳ εἶχον, τό τε πρότερον  
καλῶς ληφθέντας πρὸς Ἀργει Λακεδαιμονίους ἀφε-  
θῆναι, καὶ νῦν ὅτι ἀποδιδράσκοντας οὐδεὶς ἐπιδιώκει,  
ἀλλὰ καθ' ἡσυχίαν οἱ μὲν σώζονται σφεῖς δὲ προ-  
δίδονται.

THUCYDIDES.

## CL.

## REPORTED DEATH OF ORESTES.

**ΠΑ.** Μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἥκομεν.

**ΚΛ.** οὗτοι μάτην γε. πῶς γὰρ ἀν μάτην λέγοις;  
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια  
προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς,  
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς  
ἀπεξενοῦτο· καί μ', ἐπεὶ τῆσδε χθονὸς  
ἐξηλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι  
φόνους πατρώους δείν' ἐπηπείλει τελεῖν·  
ώστ' οὕτε νυκτὸς ὑπνον οὔτ' ἐξ ἡμέρας  
ἐμὲ στεγάζειν ἡδύν, ἀλλ' ὁ προστατῶν

χρόνος διῆγέ μ' αἰὲν ὡς θανουμένην.

νῦν δ' — ἡμέρᾳ γὰρ τῇδ' ἀπηλλάγην φόβου  
πρὸς τῇσδ' ἐκείνου θ'. ἥδε γὰρ μείζων βλάβη  
ξύνοικος ἦν μοι, τούμὸν ἐκπίνουσ' ἀεὶ<sup>1</sup>  
ψυχῆς ἄκρατον αἷμα — νῦν δ' ἔκηλά που  
τῶν τῇσδ' ἀπειλῶν οὔνεχ' ἡμερεύσομεν.

**ΗΛ.** οἵμοι τάλαινα· νῦν γὰρ οἵμῳξαι πάρα,  
'Ορέστα, τὴν σὴν ξυμφοράν, ὅθ' ὥδ' ἔχων  
πρὸς τῇσδ' ὑβρίζει μητρός. ἀρ' ἔχει καλῶς;

**ΚΛ.** οὕτοι σύ· κεῖνος δ' ὡς ἔχει καλῶς ἔχει.

**ΗΛ.** ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

**ΚΛ.** ἥκουσεν ὡν δεῖ κάπεκύρωσεν καλῶς.

**ΗΛ.** ὑβρίζε· νῦν γὰρ εύτυχοῦσα τυγχάνεις.

**ΚΛ.** οὔκουν 'Ορέστης καὶ σὺ παύσετον τάδε.

**ΗΛ.** πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

**ΚΛ.** πολλῶν ἀν ἥκοις, ὁ ξέν', ἀξιος τυχεῖν,  
εἰ τῇδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

**ΠΑ.** οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τάδ' εὖ κυρεῖ.

SOPHOCLES.

## CII.

### HECTOR'S RESOLVE.

"Ω μοι ἔγών· εἰ μέν κεν ὑπὸ κρατεροῦ 'Αχιλῆος  
φεύγω, τῇπερ οἱ ἄλλοι ἀτυχόμενοι κλονέονται,  
αἰρήσει με καὶ ὡς, καὶ ἀνάλκιδα δειροτομήσει·  
εἰ δ' ἀν ἔγὼ τούτους μὲν ὑποκλονέεσθαι ἔάσω  
Πηλείδη 'Αχιλῆος, ποσὶν δ' ἀπὸ τείχεος ἄλλη  
φεύγω πρὸς πεδίον 'Ιλήιον, ὅφερ' ἀν ἵκωμαι  
"Ιδης τε κυνημούσ, κατά τε ρώπήια δύω.

έσπέριος δ' ἀν ἔπειτα λοεσσάμενος ποταμοῖο,  
ἰδρῷ ἀποψυχθεὶς ποτὶ Ἰλιον ἀπονεοίμην.  
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;  
μή μ' ἀπαειρόμενον πόλιος πεδίονδε νοήσῃ,  
καί με μεταῆξας μάρψη ταχέεσσι πόδεσσιν·  
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι·  
λίνη γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.  
εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·  
καὶ γάρ θην τούτῳ τρωτὸς χρὼς ὀξέῃ χαλκῷ,  
ἐν δὲ ἵα ψυχή, θυητὸν δέ ἔ φασ' ἀνθρωποι  
ἔμμεναι· αὐτάρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει.”  
ὡς εἰπὼν Ἀχιλῆα ἀλεὶς μένεν, ἐν δέ οἱ ἥτορ  
ἀλκιμον ὠρμάτῳ πτολεμίζειν ἡδὲ μάχεσθαι.

HOMER.

## CIII.

## ENCOMIUM AMORIS.

Οὔτως ἐμοὶ δοκεῖ, ὁ Φαῖδρε, “Ἐρως πρῶτος αὐτὸς  
ῶν κάλλιστος καὶ ἀριστος μετὰ τοῦτο τοῖς ἄλλοις  
ἄλλων τοιούτων αἴτιος εἶναι. ἐπέρχεται δέ μοι τι  
καὶ ἔμμετρον εἰπεῖν, ὅτι οὗτός ἔστιν ὁ ποιῶν  
εἰρήνην μὲν ἐν ἀνθρώποις, πελάγει δὲ γαλήνην,  
νηνεμίαν ἀνέμων, κοίτην ὑπνον τ' ἐνὶ κήδει.  
οὗτος δὲ ἡμᾶς ἄλλοτριότητος μὲν κενοῖ, οἰκειότητος  
δὲ πληροῖ, τὰς τοιάσδε ἔυνόδους μετ' ἄλλήλων πάσας  
τιθεὶς ἔυνιέναι, ἐν ἑορταῖς, ἐν χοροῖς, ἐν θυσίαις  
γιγνόμενος ἡγεμών· πραότητα μὲν πορίζων, ἀγριό-  
τητα δ' ἔξορίζων· φιλόδωρος εὐμενείας, ἀδωρος δυσ-  
μενείας· ἥλεως ἀγαθοῖς, θεατὸς σοφοῖς, ἀγαστὸς

θεοῖς· ζηλωτὸς ἀμοίροις, κτητὸς εὐμοίροις· τρυφῆς, ἀβρότητος, χλιδῆς, χαρίτων, ἴμέρου, πόθου πατήρ· ἐπιμελῆς ἀγαθῶν, ἀμελῆς κακῶν· ἐν πόνῳ, ἐν φόβῳ, ἐν πόθῳ, ἐν λόγῳ κυβερνήτης, ἐπιβάτης, παραστάτης τε καὶ σωτῆρ ἄριστος, ξυμπάντων τε θεῶν καὶ ἀνθρώπων κόσμος, ἡγεμὼν κάλλιστος καὶ ἄριστος, ὡς χρὴ ἐπεσθαι πάντα ἀνδρα ἐφυμνοῦντα καλῶς, καλῆς φρόνης μετέχοντα, ἷν ἃδει θέλγων πάντων θεῶν τε καὶ ἀνθρώπων νόημα.

PLATO.

## CIV.

## A FIGHT.

Οι δ' ἐπεὶ οὖν ἴμᾶσι διασταδὸν ἡρτύναντο,  
αὐτίκ' ἀνασχόμενοι διεθέων προπάροιθε βαρείας  
χεῖρας, ἐπ' ἀλλήλοισι μένος φέρον ἀντιόωντες.  
ἐνθα δὲ Βεβρύκων μὲν ἄναξ, ἄτε κῦμα θαλάσσης  
τρηχὺ θοῇ ἐπὶ νηὶ κορύσσεται, ἡ δ' ὑπὸ τυτθὸν  
ἰδρείη πυκινοῖο κυβερνητῆρος ἀλύσκει.  
ἰεμένον φορέεσθαι ἐσω τοίχοιο κλύδωνος,  
ὡς ὅγε Τυνδαρίδην φοβέων ἐπετ', οὐδέ μιν εἴα  
δηθύνειν. ὃ δ' ἄρ' αἰὲν ἀνούτατος ἷν διὰ μῆτιν  
ἀΐσσοντ' ἀλέεινεν· ἀπηνέα δ' αἰψία νοήσας  
πυγμαχίην, ἥ κάρτος ἀάατος, ἥ τε χερείων,  
τῇ ρό' ἀμοτον καὶ χερσὶν ἐναντία χεῖρας ἔμιξεν.  
ὡς δ' ὅτε νήια δοῦρα θοοῖς ἀντίξοα γόμφοις  
ἀνέρεις ὑληουργοί, ἐπιβλήδην ἐλάοντες,  
θείνωσι σφύρησιν, ἐπ' ἄλλω δ' ἄλλος ἄηται  
δοῦπος ἄδην· ὡς τοῖσι παρήιά τ' ἀμφοτέρωθε

καὶ γένυες κτύπεον· βρυχὴ δ' ὑπετέλλετ' ὁδόντων  
 ἀσπετος, οὐδ' ἔλληξαν ἐπισταδὸν οὐτάζοντες,  
 ἐς τέ περ οὐλοὸν ἀσθμα καὶ ἀμφοτέρους ἐδάμασσε.  
 στάντε δὲ βαιὸν ἀπωθεν ἀπωρμόρξαντο μετώπῳ  
 ἰδρῷ ἄλις, καματηρὸν ἀύτμένα φυσιόωντες.  
 ἀψ δ' αὐτὶς συνόρουσαν ἐναντίοι, ἡῦτε ταύρῳ  
 φορβάδος ἀμφὶ βοὸς κεκοτηότε δηριάασθον.  
 ἐνθα δ' ἔπειτ' Ἀμυκος μὲν ἐπ' ἀκροτάτοισιν ἀερθείσ,  
 βουτύπος οīα, πόδεσσι, τανύσσατο, καδδὲ βαρεῖαν  
 χεῖρ' ἐπί οī πελέμιξεν· δ' δ' ἀīξαντος ὑπέστη,  
 κράτα παρακλίνας, ὥμῳ δ' ἀνεδέξατο πῆχυν  
 τυτθόν· δ' δ' ἀγχ' αὐτοῖο παρ' ἐκ γόνυ γουνὸς ἀμείβων  
 κόψε μεταίγδην ὑπὲρ οὔατος, δστέα δ' εῖσω  
 ρῆξεν· δ' ἀμφ' ὀδύνη γνὺξ ἥριπεν· οī δ' ίάχησαν  
 ἥρωες Μινύαι· τοῦ δ' ἀθρόος ἔκχυτο θυμός.

APOLLONIUS RHODIUS.

CV.

DEMOSTHENES' DEFENCE.

Τοῦ μὲν οῦν γράψαι πράττοντα καὶ λέγοντα τὰ  
 βέλτιστά με τῷ δῆμῳ διατελεῖν καὶ πρόθυμον εἶναι  
 ποιεῖν ὅτι δύναμαι ἀγαθόν, καὶ ἐπαινεῖν ἐπὶ τούτοις,  
 ἐν τοῖς πεπολιτευμένοις τὴν κρίσιν εἶναι νομίζω·  
 ἀπὸ γὰρ τούτων ἔξεταζομένων εύρεθήσται εἴτε ἀληθῆ  
 περὶ ἐμοῦ γέγραφε Κτησιφῶν ταῦτα καὶ προσήκοντα  
 εἴτε καὶ ψευδῆ· τὸ δὲ μὴ προσγράψαντα ἐπειδὰν τὰς  
 εὐθύνας δῷ στεφανοῦν, καὶ ἀνειπεῖν ἐν τῷ θεάτρῳ τὸν  
 στέφανον κελεῦσαι, κοινωνεῖν μὲν ἡγοῦμαι καὶ τοῦτο  
 τοῖς πεπολιτευμένοις, εἴτε ἀξιός εἴμι τοῦ στεφάνου

καὶ τῆς ἀναρρήσεως τῆς ἐν τούτοις εἴτε καὶ μή, ἔτι  
μέντοι καὶ τοὺς νόμους δεικτέον εἶναι μοι δοκεῖ, καθ'  
οὓς ταῦτα γράφειν ἔξῆν τούτῳ. οὐτωσὶ μὲν ὁ ἀνδρες  
'Αθηναῖοι δικαίως καὶ ἀπλῶς τὴν ἀπολογίαν ἔγνωκα  
ποιεῖσθαι, βαδιοῦμαι δ' ἐπ' αὐτὰ ἀ πέπρακταί μοι.  
καὶ με μῆδεις ὑπολάβη ἀπαρτᾶν τὸν λόγον τῆς  
γραφῆς, ἐὰν εἰς 'Ελληνικὰς πράξεις καὶ λόγους  
ἔμπεσω· ὁ γὰρ διώκων τοῦ ψηφίσματος "τὸ λέγειν  
καὶ πράττειν τὰ ἄριστά με" καὶ γεγραμμένος ταῦτα  
ώς οὐκ ἀληθῆ, οὗτος ἐστιν ὁ τοὺς περὶ ἀπάντων τῶν  
ἔμοὶ πεπολιτευμένων λόγους οἰκείους καὶ ἀναγκαίους  
τῇ γραφῇ πεποιηκώς.

DEMOSTHENES.

## CVI.

## ATHENE TO THE EUMENIDES.

Πρόσωθεν ἔξήκουσα κληδόνος βοὴν  
ἀπὸ Σκαμάνδρου γῆν καταφθατουμένη,  
ἥν δῆτ' Ἀχαιῶν ἀκτορέσ τε καὶ πρόμοι,  
τῶν αἰχμαλώτων χρημάτων λάχος μέγα,  
ἔνειμαν αὐτόπρεμνον ἐς τὸ πᾶν ἔμοι,  
ἔξαιρετον δώρημα Θησέως τόκοις·  
ἔνθεν διώκουσ' ἥλθον ἀτρυτον πόδα,  
πτερῶν ἀτερ φοιβδοῦσα κόλπον αἰγίδος,  
πώλοις ἀκμαίοις τόνδ' ἐπιξεύξασ' ὅχον.  
καινὴν δ' ὀρῶσα τήνδ' ὁμιλίαν χθονὸς  
ταρβῶ μὲν οὐδέν, θαῦμα δ' ὅμμασιν πάρα.  
τίνες ποτ' ἐστέ; πᾶσι δ' ἐς κοινὸν λέγω,  
βρέτας τε τούμὸν τῷδ' ἐφημένῳ ξένῳ,  
ὑμᾶς θ' ὁμοίας οὐδενὶ σπαρτῶν γένει,

οὕτ' ἐν θεαῖσι πρὸς θεῶν ὄρωμένας  
οὕτ' οὖν βροτείοις ἐμφερεῖς μορφώμασι.  
λέγειν δ' ἀμορφον δύτα τοὺς πέλας κακῶς  
πρόσω δικαίων ἡδ' ἀποστατεῖ θέμις.

AESCHYLUS.

## CVII.

## TEMPERANCE AND DESIRE.

ΣΩ. Δεῖ αὖ νοῆσαι ὅτι ἡμῶν ἐν ἑκάστῳ δύο τινές ἐστον ἰδέα ἀρχοντε καὶ ἀγοντε, οἳν ἐπόμεθα, ή ἀν ἀγητον, ή μὲν ἔμφυτος οὖσα ἐπιθυμία ἡδονῶν, ἀλλη δὲ ἐπίκτητος δόξα, ἐφιεμένη τοῦ ἀρίστου. τούτω δὲ ἐν ἡμῖν τοτὲ μὲν ὅμονοεῖτον, ἔστι δὲ ὅτε στασιάζετον· καὶ τοτὲ μὲν ή ἐτέρα, ἀλλοτε δὲ ή ἐτέρα κρατεῖ. δόξης μὲν οὖν ἐπὶ τὸ ἀριστον λόγῳ ἀγούσης καὶ κρατούσης, τῷ κράτει σωφροσύνη ὄνομα· ἐπιθυμίας δὲ ἀλόγως ἐλκούσης ἐπὶ ήδονὰς καὶ ἀρξάσης ἐν ἡμῖν, τῇ ἀρχῇ ὕβρις ἐπωνομάσθη. ὕβρις δὲ δὴ πολυώνυμον· πολυμελὲς γὰρ καὶ πολυειδές. καὶ τούτων τῶν ἰδεῶν ἐκπρεπὴς ή ἀν τύχῃ γενομένη τὴν αὐτῆς ἐπωνυμίαν ἐνομαζόμενον τὸν ἔχοντα παρέχεται, οὕτε τινὰ καλὴν οὕτε ἐπαξίαν κεκτῆσθαι. περὶ μὲν γὰρ ἐδωδὴν κρατοῦσα τοῦ λόγου τοῦ ἀρίστου καὶ τῶν ἀλλων ἐπιθυμιῶν ἐπιθυμία γαστριμαργία τε, καὶ τὸν ἔχοντα ταύτον τοῦτο κεκλημένον παρέξεται· περὶ δ' αὖ μέθας τυραννεύουσα, τὸν κεκτημένον ταύτῃ ἀγουσα, δῆλον οὐ τεύξεται προσρήματος· καὶ τὰλλα δὴ τὰ τούτων ἀδελφὰ καὶ ἀδελφῶν ἐπιθυμιῶν ὄνόματα, τῆς ἀεὶ δυναστευούσης δὲ προσήκει καλεῖσθαι

πρόδηλον. ἥσ δ' ἔνεκα πάντα τὰ πρόσθεν εἴρηταί,  
σχεδὸν μὲν ἥδη φανερόν, λεχθὲν δὲ ἦ μὴ λεχθὲν πᾶν  
πως σαφέστερον. ἡ γὰρ ἄνευ λόγου δόξης ἐπὶ τὸ  
όρθὸν δρμώσης κρατήσασα ἐπιθυμία, πρὸς ἥδονὴν  
ἀχθεῖσα κάλλους, καὶ ὑπὸ αὐτῆς τῶν ἑαυτῆς συγγενῶν  
ἐπιθυμιῶν ἐπὶ σωμάτων κάλλος, ἐρρωμένως ῥωσθεῖσα,  
νικήσασα ἀγωγῆ, ἀπ' αὐτῆς τῆς ῥώμης ἐπωνυμίαν  
λαβοῦσα, ἔρως ἐκλήθη. Ἀτάρ, ὁ φίλε Φαῖδρε, δοκῶ  
τι σοί, ὕσπερ ἐμαυτῷ, θεῖον πάθος πεπονθέναι;

ΦΑΙ. Πάντα μὲν οὖν, ὁ Σώκρατες, παρὰ τὸ εἰωθὸς  
εὔροιά τίς σε εἴληφεν.

PLATO.

## CVIII.

## ETEOCLES URGED TO PEACE.

ΧΟ. Ὁμοδακῆς σ' ἄγαν ἵμερος ἔξοτρύ-  
νει πικρόκαρπον ἀνδροκτασίαν τελεῖν  
αἷματος οὐ θεμιστοῦ.

ΕΤ. φίλουν γὰρ ἐχθρά μοι πατρὸς τέλει' ἀρὰ  
ξηροῖς ἀκλαύστοις ὅμμασιν προσιξάνει,  
λέγουσα κέρδος πρότερον ὑστέρου μόρου.

ΧΟ. ἀλλὰ σὺ μὴ 'ποτρύνου' κακὸς οὐ κεκλή-  
σει βίον εὖ κυρήσας· μελαναιγὶς οὐκ  
εῖσι δόμους 'Ἐρινύς, ὅταν ἐκ χερῶν  
θεοὶ θυσίαν δέχωνται.

ΕΤ. θεοῖς μὲν ἥδη πως παρημελήμεθα,  
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται·  
τί οὖν ἔτ' ἀν σαίνοιμεν ὀλέθριον μόρον;

ΧΟ. νῦν ὅτε σοι παρέστακεν· ἐπεὶ δαίμων

λήματος ἐν τροπαίᾳ χρονίᾳ μεταλλακτὸς ἵσως ἀν ἔλθοι θαλερωτέρῳ πνεύματι. νῦν δὲ τοι ζεῖ.

ΕΤ. ἐξέζεσεν γὰρ Οἰδίπου κατεύγματα· ἄγαν δὲ ἀληθεῖς ἐνυπνίων φαντασμάτων ὅψεις, πατρῷων χρημάτων δατήριοι.

ΧΟ. πιθοῦ γυναιξί, καίπερ οὐ στέργων ὅμως.

ΕΤ. λέγοιτο ἀν ὅν ἀνη τις οὐδὲ χρὴ μακράν.

ΧΟ. μὴ λαθησόδοντος σὺ τάσδε ἐφ' ἐβδόμαις πύλαις.

ΕΤ. τεθηγμένον τοί μέν οὐκ ἀπαμβλυννεῖς λόγῳ.

ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμῆθεός.

ΕΤ. οὐκ ἀνδρὸς ὀπλίτην τοῦτο χρὴ στέργειν ἔπος.

AESCHYLUS.

### CIX.

#### A WILL CASE.

Καὶ ἐπειδὴ τάχιστα ἐτελεύτησεν, ἐντάφια προπαρασκευασάμενος τὸ μὲν ἀργύριον ἐμὲ ἐκέλευεν ἐνεγκεῖν, ως τῶν μαρτύρων ἡκούσατε μαρτυρησάντων, ἀπειληφέναι δὲ παρὰ τοῦτο προσεποιεῖτο, παρὸς ἐμοῦ δὲ οὐκέτι ἥθελεν ἀπολαβεῖν, ὑποπαρωθῶν, ὅπως ἐκεῖνος δοκοίη θάπτειν ἀλλὰ μὴ ἐγὼ τὸν πάππον. ἀμφισβητοῦντος δὲ τούτου καὶ τῆς οἰκίας ταύτης καὶ τῶν ἄλλων ὅν ἐκεῖνος κατέλιπε, καὶ οὐδὲν φάσκοντος καταλελοιπέναι, βιάσασθαι μὲν καὶ τὸν πάππον μεταφέρειν ἐν ταῖς τοιαύταις ἀκαιρίαις οὐκ ὥμην δεῖν, τῶν φίλων μοι ταῦτα συγγιγνωσκόντων, συνεποίουν δὲ καὶ συνέθαπτον, ἐξ ὅν πάππος κατέλιπε τῶν ἀναλωμάτων γιγνομένων. καὶ ταῦτα μὲν οὕτως

ἀναγκασθεὶς ἔπραξα τοῦτον τὸν τρόπον ὅπως δὲ μηδέν μου ταύτη πλεονεκτοῦεν, παρ' ὑμῖν φάσκοντες οὐδέν με εἰς τὴν ταφὴν ἀνηλωκέναι τὸν ἔξηγητὴν ἐρόμενος ἐκείνου κελεύσαντος ἀνηλωσα παρ' ἐμαυτοῦ καὶ τὰ ἔνατα ἐπήνεγκα ώς οὗν τε κάλλιστα παρασκευάσας, ἵν' αὐτῶν ἐκκόψαιμι ταύτην τὴν ἱεροσυλίαν καὶ μὴ δοκοῦεν οὗτοι μὲν ἀνηλωκέναι πάντα, ἐγὼ δὲ οὐδέν, ἀλλ' ὅμοιώς κάγω. καὶ τὰ μὲν γεγενημένα καὶ δι' ἀ τὰ πράγματα ταῦτ' ἔχομεν, σχέδον τι ταῦτ' ἔστιν ω̄ ἀνδρες· εἰ δὲ εἰδείητε τὴν Διοκλέους ἀναισχυντίαν, καὶ περὶ τὰ ἄλλα οὗσαν ἔστιν· οὐκ ἀν ἀπιστήσαι τις τῶν εἰρημένων οὐδενί. οὗτος μὲν γὰρ ἔχει τὴν οὐσίαν, ἀφ' ἃς νῦν ἔστι λαμπρός, ἀλλοτρίαν, ἀδελφῶν τριῶν ὁμομητρίων ἐπικλήρων καταλειφθεισῶν αὐτὸν τῷ πατρὶ αὐτῶν εἰσποιήσας, οὐδεμίαν ἐκείνου περὶ τούτων ποιησαμένου διαθήκην. ταῦν δὲ ἀδελφῶν ταῦν δυοῦν ἐπειδὴ τὰ χρήματα εἰσεπράττετο ὑπὸ τῶν ἐκείναις συνοικούντων, τὸν μὲν τὴν πρεσβυτέραν ἔχοντα κατοικοδομήσας καὶ ἐπιβουλεύσας ἡτίμωσε, καὶ γραφὴν ὑβρεως γραφεὶς οὐδέπω τούτων δίκην δέδωκε, τῆς δὲ μετ' ἐκείνην γενομένης τὸν ἀνδρα ἀποκτεῖναι κελεύσας οἰκέτην ἐκεῖνον μὲν ἔξεπεμψε, τὴν δὲ αἰτίαν εἰς τὴν ἀδελφὴν ἔτρεψε, καταπλήξας δὲ ταῖς αὐτοῦ βδελυρίαις προσαφῆρηται τὸν υἱὸν αὐτοῦ τὴν οὐσίαν ἐπιτροπεύσας, καὶ κατέχει τὸν ἀγρόν, φελλέα δὲ ἐκείνῳ δέδωκε.

## CXX.

## LAMENT OF ION.

Φεῦ, φεῦ· κατ' ὅσσων ὡς ὑγρὸν βάλλω δάκρυ,  
 ἐκεῖσε τὸν νοῦν δοὺς ὅθ' ἡ τεκοῦσά με  
 κρυφαῖα νυμφευθεῖσ' ἀπημπόλα λάθρα,  
 καὶ μαστὸν οὐχ ὑπέσχεν· ἀλλ' ἀνώνυμος  
 ἐν θεοῦ μελάθροις εἶχον οἰκέτην βίον.  
 τὰ τοῦ θεοῦ μὲν χρηστά, τοῦ δὲ δαίμονος  
 βαρέα· χρόνον γὰρ ὃν μ' ἔχρην ἐν ἀγκάλαις  
 μητρὸς τρυφῆσαι καί τι τερφθῆναι βίον,  
 ἀπεστερήθην φιλτάτης μητρὸς τροφῆς,  
 τλήμων δὲ χὴ τεκοῦσά μ', ὡς ταύτον πάθος  
 πέπονθε, παιδὸς ἀπολέσασα χαρμονάς.  
 καὶ νῦν λαβὼν τήνδ' ἀντίπηγ' οἵσω θεῷ,  
 ἀνάθημ', ἵν' εὔρω μηδὲν ὅν οὐ βούλομαι.  
 εἰ γάρ με δούλη τυγχάνει τεκοῦσά τις  
 εὐρεῖν κάκιον μητέρ' ἡ σιγῶντ' ἔân.  
 ὁ Φοῖβε, ναοῖς ἀνατίθημι τήνδε σοῖς.  
 καίτοι τί πάσχω; τοῦ θεοῦ προθυμίᾳ  
 πολεμῶ, τὰ μητρὸς σύμβολ' ὃς γ' ἔσωσε μοι.

EURIPIDES.

## CXXI.

## A BORE.

Ἡ δὲ ἀδολεσχία ἔστι μὲν διήγησις λόγων μακρῶν  
 καὶ ἀπροβουλεύτων· ὁ δὲ ἀδολέσχης τοιοῦτος ἔστιν,  
 οὗτος, ὃν μὴ γιγνώσκει, τούτῳ παρακαθεξόμενος πλη-  
 σίον, πρῶτον μὲν τῆς ἑαυτοῦ γυναικὸς εἰπεῖν ἐγκώ-  
 μιον· εἶτα δὲ τῆς νυκτὸς εἶδεν ἐνύπνιον, τοῦτο

διηγήσασθαι· εἴθ' ὁν εἰχεν ἐπὶ τῷ δείπνῳ τὰ καθ' ἔκαστα διεξελθεῖν. εἶτα δὴ προσχωροῦντος τοῦ πράγματος λέγειν, ώς πολὺ πονηρότεροί εἰσιν οἱ νῦν ἀνθρωποι τῶν ἀρχαίων· καὶ ώς ἀξιοί γεγόνασιν οἱ πυροὶ ἐν τῇ ἀγορᾷ· καὶ ώς πολλοὶ ἐπιδημοῦσι ἔνοι· καὶ τὴν θάλατταν ἐκ τῶν Διονυσίων πλώιμον εἶναι· καὶ εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ πλεῖον τὰ ἐν τῇ γῇ βελτίῳ ἔσεσθαι· καὶ ὅτι ἀγρὸν εἰς νέωτα γεωργήσει· καὶ ώς χαλεπόν ἔστι τὸ ζῆν· καὶ ώς Δάμιππος μυστηρίοις μεγίστην δᾶδα ἔστησε· καὶ “πόσοι εἰσὶ κίονες τοῦ Ὀιδείου,” καὶ “χθὲς ἥμεσα·” καὶ “τίς ἔστιν ἡμέρα σήμερον;” καὶ ώς Βοηδρομῶνος μέν ἔστι τὰ μυστήρια, Ποσειδεῶνος δὲ τὰ κατ' ἀγροὺς Διονύσια. καὶ ἀν ὑπομείνη τις αὐτὸν, μὴ ἀφίστασθαι. παρασείσαντα δὲ χρὴ τοὺς τοιούτους τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλάττεσθαι, ὅστις ἀπύρετος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι τοῖς μήτε σχολὴν μήτε σπουδὴν διαγιγνώκουσιν.

THEOPHRASTUS.

## CXII.

### SPECIAL KNOWLEDGE v. COMMON SENSE.

Τοιόνδε οἶον εἰ πάντες περὶ αὐτῶν διανοηθεῖμεν ὅτι δεινότατα ὑπ' αὐτῶν πάσχομεν. δὸν μὲν γὰρ ἀν ἐθελήσωσιν ἡμῶν τούτων ἐκάτεροι σώζειν, ὅμοίως δὴ σώζουσιν, δὸν δ' ἀν λωβᾶσθαι βουληθῶσι, λωβῶνται τέμνοντες καὶ κάοντες καὶ προστάττοντες ἀναλώματα φέρειν παρ' ἑαυτοὺς οἶον φόρους, ὃν σμικρὰ μὲν εἰς τὸν κάμνοντα καὶ οὐδὲν ἀναλίσκουσι, τοῖς δὲ ἄλλοις

αὐτοί τε καὶ οἱ οἰκέται χρῶνται· καὶ δὴ καὶ τελευτῶντες ἡ παρὰ ξυγγενῶν ἡ παρά τινων ἔχθρῶν τοῦ κάμνοντος χρήματα μισθὸν λαμβάνοντες ἀποκτινύασιν· οἱ τ' αὖ κυβερνῆται μυρία ἔτερα τοιαῦτα ἐργάζονται; καταλείποντές τε ἐκ τινος ἐπιβουλῆς ἐν ταῖς ἀναγωγαῖς ἐρήμους, καὶ σφάλματα ποιοῦντες ἐν τοῖς πελάγεσιν ἐκβάλλοντιν εἰς τὴν θάλατταν, καὶ ἔτερα κακουργοῦσιν. εἰ δὴ τοιαῦτα διανοηθέντες βουλευσαίμεθα περὶ αὐτῶν βουλήν τινα, τούτων τῶν τεχνῶν μηκέτι ἐπιτρέπειν ἄρχειν αὐτοκράτορι μηδετέρα μήτ' οὖν δούλων μήτ' ἐλευθέρων, ξυλλέξαι δὲ ἐκκλησίαν ἡμῶν αὐτῶν, ἡ ξύμπαντα τὸν δῆμον ἡ τοὺς πλουσίους μόνον, ἔξειναι δὲ καὶ ἴδιωτῶν καὶ τῶν ἄλλων δημιουργῶν περὶ τε πλοῦ καὶ περὶ νόσων γνώμην ξυμβαλέσθαι, καὶ ὅ, τι χρὴ τοῖς φαρμάκοις ἡμᾶς καὶ τοῖς ἰατρικοῖς ὄργανοις πρὸς τοὺς κάμνοντας χρῆσθαι καὶ δὲ καὶ τοῖς πλοίοις τε αὐτοῖς καὶ τοῖς ναυτικοῖς ὄργανοις εἰς τὴν τῶν πλοίων χρείαν καὶ περὶ τοὺς κινδύνους τούς τε πρὸς αὐτὸν τὸν τῶν πλοῦν ἀνέμων καὶ θαλάττης πέρι καὶ πρὸς τὰς τοῖς λησταῖς ἐντεύξεις καὶ ἐὰν ναυμαχεῖν ἄρα δέη που μακροῖς πλοίοις πρὸς ἔτερα τοιαῦτα τὰ δὲ τῷ πλήθει δόξαντα περὶ τούτων εἴτε τινῶν ἰατρῶν καὶ κυβερνητῶν εἴτε ἄλλων ἴδιωτῶν ξυμβουλευόντων, γράψαντας ἐν κύρβεσί τισι καὶ στήλαις, τὰ δὲ καὶ ἄγραφα πάτρια θεμένους ἔθη, κατὰ ταῦτ' ἥδη πάντα τὸν ἐπειτα χρόνον ναυτίλλεσθαι καὶ τὰς τῶν καμνόντων θεραπείας ποιεῖσθαι.

## CXXIII.

## FAITH UNFAITHFUL.

N. Παπαῖ. τί δῆτ' ἀν δρῷμ' ἔγὼ τούνθένδε γε ;  
 Φ. τί δ' ἐστίν, ὥ παῖ; ποῖ ποτ' ἐξέβης λόγῳ ;  
 N. οὐκ οἶδ', ὅποι χρὴ τἄπορον τρέπειν ἔπος.  
 Φ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὥ τέκνον, τάδε.  
 N. ἀλλ' ἐνθάδ' ἥδη τοῦδε τοῦ πάθους κυρῶ.  
 Φ. οὐ δή σε δυσχέρεια τοῦ νοσήματος  
 ἔπεισεν ὥστε μή μ' ἄγειν ναύτην ἔτι ;  
 N. ἄπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν  
 ὅταν λιπών τις δρᾷ τὰ μὴ προσεικότα.  
 Φ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε  
 δρᾶς οὐδὲ φωνεῖς, ἐσθλὸν ἀνδρ' ἐπωφελῶν.  
 N. αἰσχρὸς φανοῦμαι· τοῦτ' ἀνιώμαι πάλαι.  
 Φ. οὔκουν ἐν οἷς γε δρᾶς· ἐν οἷς δ' αὐδᾶς ὀκνῶ.  
 N. ὥ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,  
 κρύπτων θ' ἀ μὴ δεῖ καὶ λέγων αἴσχιστ' ἐπῶν ;  
 Φ. ἀνὴρ ὅδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφυν,  
 προδούς μ' ἔοικε κάκλιπῶν τὸν πλοῦν στελεῖν.  
 N. λιπὼν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ μὴ  
 πέμπω σε μᾶλλον, τοῦτ' ἀνιώμαι πάλαι.  
 Φ. τί ποτε λέγεις, ὥ τέκνον; ὡς οὐ μανθάνω.  
 N. οὐδέν σε κρύψω. δεῖ γὰρ ἐς Τροίαν σε πλεῦν  
 πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.

SOPHOCLES.

## CXXIV.

## ALL THAT COULD BE DONE BY WORDS.

Ταῦτ' οὖν ἀπαιτεῖς παρ' ἐμοῦ, καὶ οὐκ αἰσχύνει  
 τὸν αὐτὸν εἰς τε μαλακίαν σκώπτων καὶ τῆς Φιλίππου

δυνάμεως ἀξιῶν ἔνα δύτα κρείττω γενέσθαι; καὶ ταῦτα τοῖς λόγοις; τίνος γὰρ ἄλλου κύριος ἦν ἐγώ; οὐ γὰρ τῆς γε ἑκάστου ψυχῆς, οὐδὲ τῆς τύχης τῶν παραταξαμένων, οὐδὲ τῆς στρατηγίας, ἃς ἔμ' ἀπαιτεῖς εὐθύνας· οὗτο σκαιὸς εἰ. ἀλλὰ μὴν ὥν γ' ἀν δρήτωρ ὑπεύθυνος εἴη, πᾶσαν ἔξετασιν λαμβάνετε. οὐ παραιτοῦμαι. τίνα οὖν ἔστι ταῦτα; οὐδεῖν τὰ πράγματα ἀρχόμενα καὶ προαισθέσθαι καὶ προειπεῖν τοῖς ἄλλοις. ταῦτα πέπρακταί μοι. καὶ ἔτι τὰς ἑκασταχοῦ βραδυτῆτας ὅκνους ἀγνοίας φιλονεικίας, ἢ πολιτικὰ ταῖς πόλεσι πρόσεστιν ἀπάσαις καὶ ἀναγκαῖα ἀμαρτήματα, ταῦθ' ὡς εἰς ἐλάχιστα συστεῖλαι, καὶ τούναντίον εἰς ὅμονοιαν καὶ φιλίαν καὶ τοῦ τὰ δέοντα ποιεῖν ὅρμην προτρέψαι. καὶ ταῦτα μοι πάντα πεποίηται, καὶ οὐδεὶς μή ποθ' εὔρῃ κατ' ἔμε οὐδὲν ἐλλειφθέν. εἰ τοίνυν τις ἔροιτο ὄντινοῦν, τίσι τὰ πλεῖστα Φίλιππος ὥν κατέπραξε διωκήσατο, πάντες ἀν εἴποιεν τῷ στρατοπέδῳ καὶ τῷ διδόναι καὶ διαφθείρειν τοὺς ἐπὶ τῶν πραγμάτων. οὐκοῦν τῶν μὲν δυνάμεων οὔτε κύριος οὕθ' ἡγεμῶν ἦν ἐγώ, ὥστε οὐδὲ ὁ λόγος τῶν κατὰ ταῦτα πραχθέντων πρὸς ἔμε. καὶ μὴν τῷ διαφθαρῆναι χρήμασιν ἢ μὴ κεκράτηκα Φιλίππου· ὥσπερ γὰρ ὁ ὀνούμενος νενίκηκε τὸν λαβόντα, ἐὰν πρίηται, οὕτως ὁ μὴ λαβὼν καὶ διαφθαρεὶς νενίκηκε τὸν ὀνούμενον. ὥστε ἀήττητος ἡ πόλις τὸ κατ' ἔμε.

## CXXV.

## PHAEDRA'S REVENGE.

Τί τέρμα τόλμης καὶ θράσους γενήσεται ;  
 εἰ γὰρ κατ' ἀνδρὸς βίοτον ἔξογκώσεται,  
 δὸς ὑστερος τοῦ πρόσθεν εἰς ὑπερβολὴν  
 πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ<sup>1</sup>  
 ἀλλην δεήσει γαῖαν, ἢ χωρήσεται  
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.  
 σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγὼς  
 ἥσχυνε τάμα λέκτρα, κάξελεγχέται  
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὅν.  
 δεῖξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθας,  
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.  
 σὺ δὴ θεοῖσιν, ὡς περισσὸς ὀν ἀνήρ,  
 σύνει ; σὺ σώφρων καὶ κακῶν ἀκήρατος ;  
 οὐκ ὅν πιθοίμην τοῖσι σοὶς κόμποις ἐγώ,  
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.  
 ἥδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς  
 σίτοις καπήλευ', Ὁρφέα τ' ἀνακτ' ἔχων  
 βάκχευε, πολλῶν γραμμάτων τιμῶν καπνούς.  
 ἐπεί γ' ἐλήφθης.

EURIPIDES.

## CXXVI.

## AESCHINES AND THE AMPHICHTYONS.

Μεταπεμψάμενος δέ με ὁ ἵερομνήμων ἡξίου εἰσελθεῖν εἰς τὸ συνέδριον καὶ εἰπεῖν τι πρὸς τοὺς Ἀμφικτύονας ὑπὲρ τῆς πόλεως, καὶ αὐτὸν οὕτω προηρημένον ἀρχομένου δέ μου λέγειν καὶ προθυμότερόν

πως εἰσεληλυθότος εἰς τὸ συνέδριον, τῶν ἄλλων πυλαγόρων μεθεστηκότων, ἀναβοήσας τις τῶν Ἀμφισσέων, ἀνθρωπος ἀσελγέστατος καὶ (ώς ἐμοὶ ἐφαίνετο) οὐδεμιᾶς παίδειας μετεσχηκώς, ἵσως δὲ καὶ δαιμονίου τινὸς ἔξαμαρτάνειν αὐτὸν προαγομένου, “ἀρχὴν δέ γε,” ἔφη, “ὦ ἄνδρες Ἐλληνες, εἰ ἐσωφρονεῖτε, οὐδ’ ἀν ωνομάζετο τούνομα τοῦ δήμου τῶν Ἀθηναίων ἐν ταῖσδε ταῖς ἡμέραις, ἀλλ’ ὡς ἐναγεῖς ἔξῆγετε ἐκ τοῦ ἱεροῦ.” ἀμα δὲ ἐμέμνητο τῆς τῶν Φωκέων συμμαχίας, ἦν δὲ Κρωβύλος ἐκεῖνος ἔγραψε καὶ ἄλλὰ πολλὰ καὶ δυσχερῆ κατὰ τῆς πόλεως διεξῆει λέγων, ἢ ἐγὼ οὔτε τοτὲ ἐκαρτέρουν ἀκούων οὔτε νῦν ἡδέως μέμνημαι αὐτῶν. ἀκούσας δὲ οὕτω παρωξύνθην ὡς οὐδεπώποτε ἐν τῷ ἐμαυτοῦ βίῳ. καὶ τοὺς μὲν ἄλλους λόγους ὑπερβήσομαι ἐπῆλθε δέ μοι ἐπὶ τὴν γνώμην μνησθῆναι τῆς τῶν Ἀμφισσέων περὶ τὴν γῆν τὴν ἱερὰν ἀσεβείας, καὶ αὐτόθεν ἐστηκὼς ἐδείκνυον τοῖς Ἀμφικτύοσι ὑποκεῖται γὰρ τὸ Κιρραῖον πεδίον τῷ ἱερῷ καὶ ἔστιν εὐσύνοπτον. “ὅρατε,” ἔφη, “ὦ ἄνδρες Ἀμφικτύονες, ἔξειργασμένον τοῦτο τὸ πεδίον ὑπὸ τῶν Ἀμφισσέων καὶ κεραμεῖα ἐνῳκοδομημένα καὶ αὐλια· ὅρατε τοῖς ὄφθαλμοῖς τὸν ἔξαγιστον καὶ ἐπάρατον λιμένα τετειχισμένον· ἵστε τούτους αὐτοὶ (καὶ οὐδὲν ἐτέρων δεῖσθε μαρτύρων) τέλη πεπραχότας καὶ χρήματα λαμβάνοντας ἐκ τοῦ ἱεροῦ λιμένος. σκοπεῖτε δὲ ποίᾳ φωνῇ, ποίᾳ ψυχῇ, ποίοις ὅμμασι, τίνα τόλμαν κτησάμενοι τὰς ἵκεσίας ποιήσεσθε, τούτους παρέντες ἀτιμωρήτους τοὺς

ἐναγεῖς καὶ ταῖς ἄραις ἐνόχους. οὐ γὰρ δι' αἰνιγμάτων ἀλλ' ἐναργῶς γέγραπται ἐν τῇ ἀρᾳ κατά τε τῶν ἀσεβησάντων, ἢ χρὴ παθεῖν αὐτούς, καὶ κατὰ τῶν ἐπιτρεψάντων, καὶ τελευταῖον ἐν τῇ ἀρᾳ γέγραπται, μηδ' ὅσιως θύσαιεν οἱ μὴ τιμωροῦντες, φησί, τῷ Ἀπόλλωνι μηδὲ τῇ Ἀρτεμίδι, μηδὲ δέξαιντο αὐτῶν τὰ ἴερά.”

AESCHINES.

## CXVII.

## FIGHT FOR PATROCLUS' CORPSE.

“Ως οἵ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολεμοῦ νῆας ἔπι γλαφυράς. ἐπὶ δὲ πόλεμος τέτατό σφιν ἄγριος ἡὔτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν ὄρμενον ἔξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι ἐν σέλαιῃ μεγάλῳ· τὸ δ' ἐπιβρέμει ἵς ἀνέμοιο. ὡς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων ἀξηχῆς ὄρυμαγδὸς ἐπῆϊεν ἐρχομένοισιν. οἱ δ', ὡς θ' ήμίονοι κρατερὸν μένος ἀμφιβαλόντες ἐλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν ἢ δοκὸν ἡὲ δόρυ μέγα νῆιον· ἐν δέ τε θυμὸς τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἴδρῳ σπευδόντεσσιν· ὡς οἵ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὅπισθεν Αἴαντ' ἴσχανέτην, ὥστε πρῶν ἴσχάνει ὕδωρ ὑλήεις, πεδίοιο διαπρύσιον τετυχηκώς, ὅστε καὶ ἴφθίμων ποταμῶν ἀλεγεινὰ ρέεθρα ἴσχει, ἀφαρ δέ τε πᾶσι ρόον πεδίονδε τίθησι, πλάξων· οὐδέ τί μιν σθένει ρηγνῦσι ρέοντες· ὡς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω

Τρώων· οἱ δὲ ἄμ’ ἔποντο, δύω δὲ ἐν τοῖσι μαλίστα,  
 Αἰνείας τὸν Ἀγχισιάδης καὶ φαίδιμος Ἐκτωρ.  
 τῶν δὲ ὡς τε ψωρῶν νέφος ἔρχεται ἡὲ κολοιῶν,  
 οὐλον κεκλήγοντες, ὅτε προΐδωσιν ίόντα  
 κίρκον, ὅ τε σμικρῆσι φόνον φέρει ὀρνίθεσσιν,  
 ὡς ἄρδεν πάντας τε καὶ Ἐκτορι κοῦροι Ἀχαιῶν  
 οὐλον κεκλήγοντες ἵσαν, λήθοντο δὲ χάρμης.

HOMER.

## CXVIII.

## FOLLOWERS OF HERACLEITUS.

ΣΩ. Προσιτέον οὖν ἐγγυτέρω, ως δὲ ὑπὲρ Πρωταγόρου λόγος ἐπέταττε, καὶ σκεπτέον τὴν φερομένην ταῦτην οὐσίαν διακρουόντα, εἴτε ὑγιὲς εἴτε σαθρὸν φθέγγεται. μάχη δὲ οὖν περὶ αὐτῆς οὐ φαύλη οὐδὲ διλίγοις γέγονε.

Θ. Πολλοῦ καὶ δεῖ φαύλη εἶναι, ἀλλὰ περὶ μὲν τὴν Ἰωνίαν καὶ ἐπιδίδωσι πάμπολυ. οἱ γὰρ τοῦ Ἡρακλείτου ἐταῖροι χορηγοῦσι τούτου τοῦ λόγου μάλα ἐρρωμένως.

ΣΩ. Τῷ τοι, ὁ φίλε Θεόδωρε, μᾶλλον σκεπτέον καὶ ἐξ ἀρχῆς, ὥσπερ αὐτοὶ ὑποτείνονται.

Θ. Παντάπασι μὲν οὖν. καὶ γάρ, ὁ Σώκρατες, περὶ τούτων τῶν Ἡρακλειτείων, ἡ ὥσπερ σὺ λέγεις Ὁμηρείων, καὶ ἔτι παλαιοτέρων, αὐτοῖς μὲν τοῖς περὶ τὴν Ἐφεσον, ὅσοι προσποιοῦνται ἔμπειροι εἶναι, οὐδὲν μᾶλλον οἶόν τε διαλεχθῆναι ἡ τοῖς οἰστρῶσιν. ἀτεχνῶς γὰρ κατὰ τὰ συγγράμματα φέρονται, τὸ δὲ ἐπιμεῖναι ἐπὶ λόγῳ καὶ ἐρωτήματι καὶ ησυχίως ἐν μέρει ἀποκρίνασθαι καὶ ἐρέσθαι ἥττον αὐτοῖς ἔνι ἡ τὸ

μηδέν· μᾶλλον δὲ ὑπερβάλλει τὸ οὐδὲν πρὸς τὸ μηδὲ σμικρὸν ἐνεῖναι τοῖς ἀνδράσιν ἡσυχίας· ἀλλ' ἀν τινά τι ἔρη, ὥσπερ ἐκ φαρέτρας ρήματίσκια αἰνιγματώδη ἀνασπῶντες ἀποτοξεύουσι, καν τούτους ζητῆσ λόγον λαβεῖν, τί εἴρηκεν, ἔτέρῳ πεπλήξει καινῶς μετωνυμασμένῳ, περανεῖς δὲ οὐδέποτε οὐδὲν πρὸς οὐδένα αὐτῶν· οὐδέ γε ἐκεῖνοι αὐτοὶ πρὸς ἀλληλούς, ἀλλ' εὖ πάνυ φυλάττουσι τὸ μηδὲν βέβαιον ἐᾶν εἶναι μήτ' ἐν λόγῳ μήτ' ἐν ταῖς αὐτῶν ψυχαῖς, ηγούμενοι ὡς ἐμοὶ δοκεῖ, αὐτὸ στάσιμον εἶναι· τούτῳ δὲ πάνυ πολεμοῦσι, καὶ καθ' ὅσον δύνανται πανταχόθεν ἐκβάλλουσιν.

PLATO.

## CIX.

## FALSE TALE OF ORESTES' DEATH.

‘Ημεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,  
λοιβαῖς τε πρῶτον καὶ καρατόμοις χλιδαῖς  
στέψαντες, εἴτ' ἄψορρον ἥξομεν πάλιν,  
τύπωμα χαλκόπλευρον ἡρμένοι χεροῦν,  
δὲ καὶ σὺ θάμνοις οἰσθά που κεκρυμμένον,  
ὅπως λόγῳ κλέπτοντες, ἡδεῖαν φάτιν  
φέρωμεν αὐτοῖς, τούμδον ὡς ἔρρει δέμας  
φλοιγιστὸν ἥδη καὶ κατηνθρακωμένον.  
τί γάρ με λυπεῖ τοῦθ' ὅταν λόγῳ θανὼν  
ἔργοισι σωθῶ, καξενέγκωμαι κλέος;  
δοκῶ μὲν οὐδὲν ρήμα σὺν κέρδει κακόν.  
ἥδη γὰρ εἴδον πολλάκις καὶ τοὺς σοφοὺς  
λόγῳ μάτην θυήσκοντας· εἴθ', ὅταν δόμους  
ἔλθωσιν αὐθίς, ἐκτετίμηνται πλέον.

ώς κάμ' ἐπαυχῶ τῆσδε τῆς φήμης ἀπο  
δεδορκότ' ἔχθροῖς ἀστρον ὡς λάμψειν ἔτι.  
ἀλλ' ὁ πατρῷα γῆ, θεοί τ' ἐγχώριοι,  
δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,  
σύ τ' ὁ πατρῷον δῶμα· σοῦ γὰρ ἔρχομαι  
δίκη καθαρτής, πρὸς θεῶν ὡρμημένος·  
καὶ μή μ' ἀτιμον τῆσδε ἀποστείλητε γῆς,  
ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.

SOPHOCLES.

## CXX.

## ABIDE BY THE LAW.

Οἶμαι τοίνυν αὐτὸν οὐδὲ ἐκείνων ἀφέξεσθαι τῶν  
λόγων, ὅτι ταῦτα πάντ' αὐτῷ διὰ τὰς εἰσπράξεις  
γέγονεν, ἀς ὑπὲρ ὑμῶν ὀλίγους εἰσπράξαι φήσει  
πολλὰ χρήματα ἀναιδῶς οὐ τιθέντας. καὶ κατη-  
γορήσει τούτων, πρᾶγμα ῥάδιον οἶμαι διαπραξά-  
μενος, τῶν μὴ τιθέντων τὰς εἰσφοράς, καὶ φήσει  
πᾶσαν ἄδειαν ἔσεσθαι τοῦ μὴ τιθέναι τὰς εἰσφοράς,  
εἰ καταψηφιεῖσθε αὐτοῦ. ὅτι τοίνυν οὐδὲ εἰ φανερῶς  
ἔμελλεν ἀλόντος τούτου μηδεὶς εἰσοίσειν μηδὲ ἐθε-  
λήσειν εἰσπράττειν, οὐδὲ οὕτως ἀποψηφιστέον, ἐκ  
τῶνδε γνώσεσθε. ὑμῖν παρὰ τὰς εἰσφορὰς τὰς ἀπὸ  
Ναυσινίκου, παρ' ἵσως τάλαντα τριακόσια ἡ μικρῷ  
πλείω, ἐλλείματα τέτταρα καὶ δέκα ἐστὶ τάλαντα, ὥν  
ἔπτὰ οὗτος εἰσέπραξεν, ἐγὼ δὲ τίθημι ἀπαντα. ἐπὶ  
μὲν δὴ τοὺς ἐκόντας τιθέντας οὐ δεῖσθε Ἀνδροτίωνος,  
ἐπὶ δὲ τοὺς ἐλλείποντας. ἔστι τοίνυν ὑμῖν νυνὶ<sup>1</sup>  
σκεπτέον εἰ τοσούτου τιμᾶσθε τὴν πολιτείαν καὶ

τοὺς κειμένους νόμους καὶ τὸ εὐορκεῖν· εἰ γὰρ ἀποψηφιεῖσθε τούτου φανερῶς οὕτω παρὰ τοὺς νόμους εἰρηκότος, δόξετε πᾶσι τὰ χρήματα ταῦτα ἀντὶ τῶν νόμων καὶ τῆς εὐορκίας ἥρησθαι. ἀ οὐδ' ἀν εἰ παρ' ἐαυτοῦ δοίη τις ὑμῖν, λαβεῖν ἄξιον, μή τι γε ἐφ' ὃ ἐτέρους εἰσπράττειν.

DEMOSTHENES.

## CXXI.

## CLEON ON HIS TRIAL.

ΚΛ. Οὕκουν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμὲ καὶ διαβάλλειν πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα χρηστὰ νὴ τὴν Δήμητρα Θεμιστοκλέους πολλῷ περὶ τὴν πόλιν ἥδη;

ΑΛΛ. ὁ πόλις Ἀργους, κλύεθ' οἵα λέγει. σὺ Θεμιστοκλεῖ ἀντιφερίζεις; ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστὴν εὐρῶν ἐπιχειλῆ,

καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν, ἀφελών τ' οὐδὲν τῶν ἀρχαίων ἵχθυς καινοὺς παρέθηκε.

σὺ δ' Ἀθηναίους ἐγήτησας μικροπολίτας ἀποφῆναι

διατειχίζων καὶ χρησμῷδῶν, ὁ Θεμιστοκλεῖ ἀντιφερίζων.

κάκεῖνος μὲν φεύγει τὴν γῆν, σὺ δ' Ἀχιλλείων ἀπομάττει.

ΚΛ. ούκουν ταυτὶ δεινὸν ἀκούειν, ὃ Δῆμος, ἐστίν μὲν πότε τούτου,  
ὅτινή σε φιλῶ; ΔΗ. παῦ παῦ, οὗτος, καὶ μὴ σκέρβολλε πονηρά.  
πολλοῦ δὲ πολύν με χρόνον καὶ νῦν ἐλελήθεις ἐγκρυφιάζων.

ARISTOPHANES.

## CXXII.

## EDUCATION RESPONSIBLE FOR CHARACTER.

Εἰ μὴ οἶν τε ἦν πόλιν εἶναι, εἰ μὴ πάντες αὐληταὶ ἥμεν, ὁποῖος τις ἐδύνατο ἔκαστος, καὶ τοῦτο καὶ ἴδια καὶ δημοσίᾳ πᾶς πάντα καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς αὐλοῦντα, καὶ μὴ ἐφθόνει τούτου, ὥσπερ νῦν τῶν δικαίων καὶ τῶν νομίμων οὐδεὶς φθονεῖ οὐδὲ ἀποκρύπτεται ὥσπερ τῶν ἄλλων τεχνημάτων—λυσιτελεῖ γάρ, οἶμαι, ἡμῖν ἡ ἀλλήλων δικαιοσύνη καὶ ἀρετή· διὰ ταῦτα πᾶς παντὶ προθύμως λέγει καὶ διδάσκει καὶ τὰ δίκαια καὶ τὰ νόμιμα—εἰ οὖν οὕτω καὶ ἐν αὐλήσει πᾶσαν προθυμίαν καὶ ἀφθονίαν εἴχομεν ἀλλήλους διδάσκειν, οἵτινες τι, ἔφη, μᾶλλον, ὁ Σώκρατες, τῶν ἀγαθῶν αὐλητῶν ἀγαθοὺς αὐλητὰς τοὺς νίεῖς γίγνεσθαι ἢ τῶν φαύλων; οἶμαι μὲν οὕτω, ἀλλὰ δύτου ἔτυχεν ὁ νίδος εὐφυέστατος γενόμενος εἰς αὐλησιν, οὗτος ἀν ἐλλόγιμος ηὔξηθη, δύτου δὲ ἀφυῆς, ἀκλεής· καὶ πολλάκις μὲν ἀγαθοῦ αὐλητοῦ φαῦλος ἀν ἀπέβη, πολλάκις δὲ ἀν φαύλου ἀγαθός. ἀλλ' οὖν αὐληταὶ γοῦν πάντες ἦσαν ἴκανοὶ ὡς πρὸς τοὺς ἴδιώτας καὶ μηδὲν αὐλήσεως ἐπαΐοντας. οὕτως οἵτου

καὶ νῦν, ὅστις σοι ἀδικώτατος φαίνεται ἀνθρωπος  
 τῶν ἐν νόμοις καὶ ἀνθρώποις τεθραμμένων, δίκαιον  
 αὐτὸν εἶναι καὶ δημιουργὸν τούτου τοῦ πράγματος,  
 εἰ δέοι αὐτὸν κρίνεσθαι πρὸς ἀνθρώπους, οἷς μήτε  
 παιδεία ἐστὶ μήτε δικαστήρια μήτε νόμοι, μηδὲ  
 ἀνάγκη μηδεμία διὰ πάντος ἀναγκάζουσα ἀρετῆς  
 ἐπιμελεῖσθαι, ἀλλ' εἰν ἄγριοι τινες, οἷοίπερ οὓς  
 πέρυσι Φερεκράτης ὁ ποιητὴς ἐδίδαξεν ἐπὶ Ληναίῳ.  
 ἡ σφόδρα ἐν τοῖς τοιούτοις ἀνθρώποις γενόμενος,  
 ὥσπερ οἱ ἐν ἐκείνῳ τῷ χορῷ μισάνθρωποι, ἀγαπή-  
 σαις ἀν, εἰ ἐντύχοις Εύρυνθάτῳ καὶ Φρυνώνδᾳ, καὶ  
 ἀνολοφύραι ἀν ποθῶν τὴν τῶν ἐνθάδε ἀνθρώπων  
 πονηρίαν.

PLATO.

## CXXIII.

## THE ORACLES ARE DUMB.

"Ἐτι μιν ἔτι βρέφος, ἔτι φίλας  
 ἐπὶ ματέρος ἀγκάλαισι θρώσκων  
 ἔκανες, ὃ Φοῖβε, μαντείων δ' ἐπέβας ζαθέων,  
 τρίποδί τ' ἐν χρυσέῳ θάσσεις, ἐν ἀψευδεῖ θρόνῳ  
 μαντείας βροτοῖς  
 θεσφάτων νέμων  
 ἀδύτων ὑπὸ Κασταλίας ρέέθρων  
 γείτων, μέσον γᾶς ἔχων μέλαθρον.  
 Θέμιν δ' ἐπεὶ γᾶς ἵὸν  
 παῖδ' ἀπενάσσατο \*

\* \* ἀπὸ ζαθέων  
 χρηστηρίων, νύχια

χθὼν ἐτεκνώσατο φάσματ' ὄνείρων,  
οἵ πολέσιν μερόπων τά τε πρῶτα  
τά τ' ἔπειθ' ἢ τ' ἔμελλε τυχεῖν  
ὕπνου κατὰ δνοφερὰς  
γᾶς εὐνὰς φράξον. Γαῖα δὲ τὰν  
μαντείων ἀφείλετο τιμὰν  
Φοῖβον φθόνῳ θυγατρός.

ταχύπους δ' ἐς "Ολυμπον ὄρμαθεὶς ἄναξ  
χέρα παιδνὸν ἔλιξεν ἐκ Διὸς θρόνων,

Πυθίων δόμων

χθονίαν ἀφελεῖν μῆνιν νύχιον.

γέλασε δ', ὅτι τέκος ἀφαρ ἔβα  
πολύχρυσα θέλων λατρεύματα σχεῖν.  
ἐπὶ δὲ ἔσεισεν κόμαν παῦσαι νυχίους ἐνοπάς,  
ἀπὸ δὲ μαντοσύναν νυκτωπὸν ἔξειλεν βροτῶν,  
καὶ τιμὰς πάλιν

θῆκε Λοξίᾳ,

πολυάνορι δὲ ἐν ἔνορεντι θρόνῳ  
θάρση βροτοῖς θεσφάτων ἀοιδαῖς.

EURIPIDES.

#### CXXIV.

CORINTHIANS DEMAND WAR WITH ATHENS.

““Ωστε πανταχόθεν καλῶς ὑπάρχον ὑμῖν πολεμεῖν,  
καὶ ἡμῶν τάδε κοινῇ παραινούντων, εἴπερ βεβαιό-  
τατον τὸ ταῦτα ἔνυμφέροντα καὶ πόλεσι καὶ ἴδιώταις  
εἶναι, μὴ μέλλετε Ποτιδαιάταις τε ποιεῖσθαι τιμω-  
ρίαν, οὓσι Δωριεῦσι καὶ ὑπὸ Ιώνων πολιορκουμένοις,  
οὓ πρότερον ἦν τούναντίον, καὶ τῶν ἀλλων μετελθεῖν

τὴν ἐλευθερίαν. ὡς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἥδη βλάπτεσθαι, τοὺς δ', εἰ γνωσθησόμεθα ἔννελθόντες μὲν ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸν πάσχειν. ἀλλὰ νομίσαντες ἐσ ἀνάγκην ἀφίχθαι, ὃ ἀνδρες ἔνυμμαχοι, καὶ ἀμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν, τῆς δ' ἀπ' αὐτοῦ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ εἰρήνη μᾶλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ ὁμοίως ἀκίνδυνον. καὶ τὴν καθεστηκυῖαν ἐν τῇ Ἑλλάδι πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως καθεστάναι, ὥστε τῶν μὲν ἥδη ἄρχειν τῶν δὲ διανοεῖσθαι, παραστησώμεθα ἐπελθόντες, καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν οἰκῶμεν, καὶ τοὺς νῦν δεδουλωμένους "Ἑλληνας ἐλευθερώσωμεν. Τοιαῦτα οἱ Κορίνθιοι εἶπον."

THUCYDIDES.

## CXXV.

## PARIS AND HECTOR.

Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,  
ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,  
σεύατ' ἔπειτ' ἀνὰ ἀστυν, ποσὶν κραιπνοῖσι πεποιθώσ.  
ώς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνη,  
δεσμὸν ἀπορρήξας θείη πεδίοιο κροαίνων,  
εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,  
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
ῶμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώσ,  
ρίμφα ἐ γοῦνα φέρει μετά τ' ἥθεα καὶ νομὸν ἵππων·

ώς νιὸς Πριάμοιο Πάρις κατὰ Περγάμου ἀκρης,  
 τεύχεσι παμφαίνων ὡς τὸ ἡλέκτωρ, ἐβεβήκει  
 καγχαλόων, ταχέες δὲ πόδες φέρον· αἰψία δ' ἔπειτα  
 "Εκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτὸν ἀρέτην  
 στρέψεσθ' ἐκ χώρης ὅθι ἦ δάριξε γυναικί.  
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδῆς·  
 "ἡθεῖ, ἦ μάλα δή σε καὶ ἐστύμενον κατερύκω  
 δηθύνων, οὐδ' ἥλθον ἐναίσιμον, ως ἐκέλευες."  
 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος "Εκτωρ·  
 "δαιμόνι, οὐκ ἀν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,  
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἀλκιμός ἐσσι·  
 ἀλλὰ ἐκῶν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ  
 ἀχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχύλος ἀκούω  
 πρὸς Τρώων, οἱ ἔχουσι πολὺν πόνον εἴνεκα σεῖο."

HOMER.

## CXXVI.

## INVOCATION.

"Ιδετ' ἐς χορόν, Ὀλύμπιοι,  
 ἐπι τε κλυτὰν πέμπετε χάριν, θεοί,  
 πολύβατον οἵτ' ἀστεος ὄμφαλὸν θυόεντα  
 ἐν ταῖς ἱεραῖς Ἀθάναις  
 οἰχνεῖτε πανδαιδαλόν τ' εὐκλέα ἀγοράν·  
 ἰοδέτων λάβετε στεφάνων  
 τῶν ἑαριδρέπτων λοιβάν. Διόθεν τέ με σὺν ἀγλαῖ  
 ἵδετε πορευθέντ' ἀοιδᾷ δεύτερον  
 ἐπὶ κιστοδέταν θέον,  
 τὸν Βρόμιον Ἐριβόαν τε βροτοὶ καλέομεν.  
 γόνον ὑπάτων μὲν πατέρων μελπέμεν  
 γυναικῶν τε Καδμειᾶν ἔμολον.

ἐν Ἀργείᾳ Νεμέᾳ μάντιν οὐ λανθάνει  
φοίνικος ἔρνος, ὅπότ' οἰχθέντος Ὁρᾶν θαλάμου  
εὔδομον ἐπαῖωσιν ἔαρ φυτὰ νεκτάρεα.  
τότε βάλλεται,  
τότ' ἐπ' ἀμβρόταν χέρσον ἐραταὶ  
ἴων φόβαι, ρόδα τε κόμαισι μίγνυνται,  
ἀχεῖ τ' ὀμφαὶ μελέων σὺν αὐλοῖς,  
ἀχεῖ τε Σεμέλαν ἐλικάμπυκα χοροί.

PINDAR.

## CXXVII.

## SPEECH OF ATHENIANS TO CAMARINAEANS.

Καὶ ὑμεῖς μήθ' ὡς δικαστὰὶ γενόμενοι τῶν ἡμῖν ποιουμένων μήθ' ὡς σωφρονισταί, ὃ χαλεπὸν ἥδη, ἀποτρέπειν πειρᾶσθε, καθ' ὅσον δέ τι ὑμῖν τῆς ἡμετέρας πολυπραγμοσύνης καὶ τρόπου τὸ αὐτὸν ἔυμφέρει, τούτῳ ἀπολαβόντες χρήσασθε, καὶ νομίσατε μὴ πάντας ἐν ἵσω βλάπτειν αὐτά, πολὺ δὲ πλείους τῶν Ἑλλήνων καὶ ἀφελεῖν. ἐν παντὶ γὰρ πᾶς χωρίω, καὶ ὁ μὴ ὑπάρχομεν, ὃ τε οἴόμενος ἀδικήσεσθαι καὶ ὁ ἐπιβουλεύων, διὰ τὸ ἐτοίμην ὑπεῖναι ἐλπίδα τῷ μὲν ἀντιτυχεῖν ἐπικουρίας ἀφ' ἡμῶν, τῷ δέ, εἰ ἥξομεν, μὴ ἀδεεῖς εἶναι κινδυνεύειν, ἀμφότεροι ἀναγκάζονται ὁ μὲν ἄκων σωφρονεῖν, ὁ δ' ἀπραγμόνως σώζεσθαι. ταύτην οὖν τὴν κοινὴν τῷ τε δεομένῳ καὶ ὑμῖν νῦν παροῦσαν ἀσφάλειαν μὴ ἀπώστησθε, ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις ἀντὶ τοῦ ἀεὶ φυλάσσεσθαι αὐτοὺς καὶ ἀντεπιβουλεῦσαι ποτε ἐκ τοῦ ὁμοίου μεταλάβετε.

THUCYDIDES.

## CXXVIII.

## FREE SPEECH IN A DEMOCRACY.

Διὰ πολλὰ δὲ εἰκότως ὅντες τοιοῦτοι, διὰ τὴν πολιτείαν οὐχ ἥκιστα ἥσαν σπουδαῖοι. αἱ μὲν γὰρ διὰ τῶν ὀλίγων δυναστεῖαι δέος μὲν ἐνεργάζονται τοῖς πολίταις, αἰσχύνην δὲ οὐ παριστᾶσιν. ἡνίκ’ ἀν οὐν ὁ ἀγὼν ἔλθη τοῦ πολέμου, πᾶς τις εὐχερῶς ἐαυτὸν σώζει, συνειδὼς ὅτι, ἐὰν τοὺς κυρίους ἡ δώροις ἡ δι’ ἀλλης ἡστινοσοῦν δμιλίας ἐξαρέσηται, καν τὰ δεινότατα ἀσχημονήσῃ, μικρὸν ὅνειδος τὸ λοιπὸν αὐτῷ καταστήσεται· αἱ δὲ δημοκρατίαι πολλά τε ἄλλα καὶ καλὰ καὶ δίκαια ἔχουσιν, ὅν τὸν εὖ φρονοῦντα ἀντέχεσθαι δεῖ, καὶ τὴν παρρησίαν ἐκ τῆς ἀληθείας ἡρτημένην οὐκ ἔστι τάληθὲς δηλοῦν ἀποτρέψαι. οὔτε γὰρ πάντας ἐξαρέσασθαι τοῖς αἰσχρόν τι ποιήσασι δυνατόν, οὔτε μόνος ὁ τάληθὲς ὅνειδος λέγων λυπεῖ· καὶ γὰρ οἱ μηδὲν ἀν εἰπόντες αὐτοὶ βλάσφημον ἄλλον γε λέγοντος χαίρουσιν ἀκούοντες. ἡ φοβούμενοι πάντες εἰκότως τῇ τῶν μετὰ ταῦτα ὄνειδῶν αἰσχύνῃ τόν τε προσιόντα ἀπὸ τῶν ἐνατίων κίνδυνον εὐρώστως ὑπέμειναν, καὶ θάνατον καλὸν εἶλοντο μᾶλλον ἡ βίον αἰσχρόν.

DEMOSTHENES.

## CXXIX.

## ATHENS OUTRAGED BY BARBARIAN MACEDONIANS.

Καὶ ταῦθ’ ὁρῶντες οἱ “Ελληνες ἄπαντες καὶ ἀκούοντες οὐ πέμπομεν πρέσβεις περὶ τούτων πρὸς ἄλληλους καὶ ἀγανακτοῦμεν, οὔτω δὲ κακῶς δια-

κείμεθα καὶ διορωρύγμεθα κατὰ πόλεις ὥστ' ἀχρὶ τῆς τήμερον ἡμέρας οὐδὲν οὔτε τῶν συμφερόντων οὔτε τῶν δεόντων πρᾶξαι δυνάμεθα, οὐδὲ συστῆναι οὐδὲ κοινωνίαν βοηθείας καὶ φιλίας οὐδεμίαν ποιήσασθαι, ἀλλὰ μείζω γιγνόμενον τὸν ἀνθρωπον περιορῶμεν, τὸν χρόνον κερδάναι τοῦτον δὲν ἀλλος ἀπόλλυται, ἔκαστος ἐγνωκώς, ὡς γ' ἐμοὶ δοκεῖ, οὐχ ὅπως σωθήσεται τὰ τῶν Ἑλλήνων σκοπῶν οὐδὲ πράττων, ἐπεὶ ὅτι γε ὥσπερ περίοδος ἡ καταβολὴ πυρετοῦ ἡ ἀλλού τινὸς κακοῦ καὶ τῷ πάνυ πόρρω δοκοῦντι νῦν ἀφεστάναι προσέρχεται, οὐδεὶς ἀγνοεῖ δήπου. καὶ μὴν κάκεινό γε ἵστε, ὅτι ὅσα μὲν ὑπὸ Λακεδαιμονίων, ἡ ὑφ' ἡμῶν ἔπασχον οἱ Ἑλληνες, ἀλλ' οὖν ὑπὸ γνησίων γ' ὅντων τῆς Ἑλλάδος ἡδικοῦντο, καὶ τὸν αὐτὸν τρόπον ἀν τις ὑπέλαβε τοῦθ', ὥσπερ ἀν εἰ νιὸς ἐν οὐσίᾳ πολλῇ γεγονὼς γνήσιος διώκει τι μὴ καλῶς μηδ' ὄρθως, κατ' αὐτὸ μὲν τοῦτο ἄξιον μέμψεως εἶναι καὶ κατηγορίας, ὡς δ' οὐ προσήκων ἡ ὡς οὐ κληρονόμος τούτων ὥν ταῦτα ἐποίει, οὐκ ἐνεῖναι λέγειν. εἰ δέ γε δοῦλος ἡ ὑποβολιμαῖος τὰ μὴ προσήκοντα ἀπώλλυε καὶ ἐλυμαίνετο, Ἡρακλεῖς ὅσῳ μᾶλλον δεινὸν καὶ ὄργης ἄξιον πάντες ἀν ἔφασαν εἶναι. ἀλλ' οὐχ ὑπὲρ Φιλίππου καὶ ὅν ἐκεῖνος πράττει νῦν, οὐχ οὕτως ἔχουσιν, οὐ μόνον οὐχ Ἑλληνος ὅντος οὐδὲ προσήκοντος οὐδὲν τοῖς Ἑλλησιν, ἀλλ' οὐδὲ βαρβάρου ἐντεῦθεν ὅθεν καλὸν εἰπεῖν, ἀλλ' ὀλέθρου Μακεδόνος, ὅθεν οὐδ' ἀνδράποδον σπουδαῖον οὐδὲν ἦν πρότερον πρίασθαι.

## CXXX.

## LOVE AS BRETHREN.

Πρῶτον οὖν ἡμῖν δοκεῖ  
 ἐξισῶσαι τοὺς πολίτας κάφελεῖν τὰ δείματα.  
 κεῖ τις ἡμαρτεῖ σφαλεῖς τι Φρυνίχου παλαίσμασιν,  
 ἐγγενέσθαι φημὶ χρῆναι τοῖς ὀλισθοῦσιν τότε  
 αἰτίαν ἐκθεῖσι λῦσαι τὰς πρότερον ἀμαρτίας.  
 εἰτ' ἀτιμόν φημι χρῆναι μηδέν' εἶν' ἐν τῇ πόλει.  
 καὶ γὰρ αἰσχρόν ἐστι τοὺς μὲν ναυμαχήσαντας μίαν  
 καὶ Πλαταιαῖς εὐθὺς εἶναι κάντι δούλων δεσπότας.  
 κούδε ταῦτ' ἔγωγ' ἔχοιμ' ἀν μὴ οὐ καλῶς φάσκειν  
 ἔχειν,  
 ἀλλ' ἐπαινῶ· μόνα γὰρ αὐτὰ νοῦν ἔχοντ' ἐδράσατε.  
 πρὸς δὲ τούτοις εἰκὸς ὑμᾶς, οἱ μεθ' ὑμῶν πολλὰ δὴ  
 χοὶ πατέρες ἐναυμάχησαν καὶ προσήκουσιν γένει,  
 τὴν μίαν ταύτην παρεῖναι ἔνυμφορὰν αἰτουμένοις.  
 ἀλλὰ τῆς ὄργῆς ἀνέντες, ὡς σοφώτατοι φύσει,  
 πάντας ἀνθρώπους ἐκόντες συγγενεῖς κτησώμεθα  
 κάπιτίμους καὶ πολίτας, ὅστις ἀν ἔνυμφον μαχῇ.

ARISTOPHANES.

## CXXXI.

## UNFAIRNESS OF SPUDIAS.

"Ισως τοίνυν, ὡς ἀνδρες δικασταί, πρὸς μὲν ταῦτ'  
 οὐδὲν ἀντερεῖ Σπουδίας· οὐδὲ γὰρ ἔξει, καίπερ δεινὸς  
 ὅν· αἰτιάσεται δὲ Πολύευκτον καὶ τὴν γυναικα  
 αὐτοῦ, καὶ φήσει πάντα ταῦτα ὑπ' ἐμοῦ πεισθέντας  
 καταχαρίσασθαι, καὶ νὴ Δί' ἔτερα πολλὰ καὶ με-  
 γάλα βλάπτεσθαι, καὶ δίκην εἰληχέναι μοι· ταῦτα

γὰρ καὶ πρὸς τῷ διαιτητῇ λέγειν ἐπεχείρει. ἐγὼ δ', ὁ ἄνδρες δικασταί, πρῶτον μὲν οὐχ ἡγοῦμαι δικαίαν εἶναι τὴν ἀπολογίαν τὴν τοιαύτην, οὐδὲ προσήκειν, ὅταν τις φανερῶς ἐξελέγχηται, μεταστρέψαντα τὰς αἰτίας ἐγκαλεῖν καὶ διαβάλλειν· ἀλλ' ἐκείνων μέν, εἴπερ ἀδικεῖται, δῆλον ὅτι δίκην λήψεται, τούτων δὲ δώσει· πῶς γὰρ ἀν ἐγὼ νῦν ταῖς τούτων διαβολαῖς ἀντιδικοίην, ἀφεὶς ὑπὲρ ὧν ὑμεῖς μέλλετε τὴν ψῆφον οἴσειν; ἐπειτα θαυμάξω τί δήποτε, εἴπερ ἀληθῆ καὶ δίκαια εἶχεν ἐγκαλεῖν, βουλομένων ἡμᾶς τῶν φίλων διαλύειν καὶ πολλῶν λόγων γενομένων οὐχ οἶστος τ' ἦν ἐμμένειν οἷς ἐκεῖνοι γνοῖεν. καίτοι τίνες ἀν ἀμεινον καὶ τῶν τούτου καὶ τῶν ἐμῶν ἐγκλημάτων τὰ μηδὲν ὄντα ἐξήλεγξαν τῶν παραγεγενημένων ἄπασι τούτοις, τῶν εἰδότων οὐδὲν ἥττον ἡμῶν τὰ γενόμενα, τῶν κοινῶν ἀμφοτέροις καὶ φίλων ὄντων; ἀλλὰ δῆλον ὅτι τούτῳ ταῦτ' οὐκ ἐλυσιτέλει, φανερῶς ὑπ' αὐτῶν ἐξελεγχομένῳ τοῦτον τὸν τρόπον λαβεῖν διάλυσιν· μὴ γὰρ οἴεσθ', ὁ ἄνδρες δικασταί, τοὺς εἰδότας ἄπαντα ταῦτα νυνὶ μὲν ὑποκινδύνους αὐτοὺς καθιστάντας ἐμοὶ μαρτυρεῖν, τότε δ' ὁμόσαντας ἄλλο τι γνῶναι περὶ αὐτῶν. οὐ μὴν ἀλλ' εἰ καὶ μηδὲν τούτων ὑπῆρχεν ἡμῖν, οὐδὲ ὡς χαλεπόν ἐστι γνῶναι περὶ αὐτῶν, ὅπότεροι τάληθῆ λέγουσι.

DEMOSTHENES.

## CXXXII.

DO YOURSELF AS YOU WOULD HAVE OTHERS DO.

*Ἡ πολεμεῖν μὲν οὐ γράψεις, ἀποδιδόναι δὲ κατὰ τὸ γεγραμμένον ὑπὸ σοῦ ψήφισμα κελεύσεις Ἀλεξάνδρῳ τὸ κεκομισμένον χρυσίον; οὐκοῦν ὑπὲρ σοῦ τὸν δῆμον ἀποδιδόναι δεήσει. καὶ ποῦ τοῦτ' ἐστὶ δίκαιον ἢ κοινὸν ἢ δημοτικόν, τοὺς μὲν ἐργαζομένους εἰσφέρειν, σὲ δὲ ἀρπάζειν; καὶ τοὺς μὲν φανερὰν κεκτῆσθαι τὴν οὐσίαν καὶ ἀπὸ ταύτης εἰσφέρειν, σὲ δὲ πλείω ἢ πεντήκοντα καὶ ἑκατὸν τάλαντα τὰ μὲν ἐκ τῶν βασιλικῶν τὰ δὲ ἐκ τῶν Ἀλεξανδρου πραγμάτων εἰληφέναι, μηδὲν δὲ φανερὸν ἐν τῇ πόλει κεκτῆσθαι, ἀλλὰ διεσκευάσθαι πρὸς τὸν δῆμον ὡς οὐ πιστεύοντα τοῖς ἑαυτῷ πολιτευομένοις; καὶ τοὺς μὲν νόμους προλέγειν τῷ ρήτορι καὶ τῷ στρατηγῷ, τὴν παρὰ τοῦ δήμου πίστιν ἀξιοῦντι λαμβάνειν, παιδοποιεῖσθαι κατὰ τοὺς νόμους, γῆν ἐντὸς ὅρων κεκτῆσθαι, πάσας τὰς δικαίας πίστεις παρακαταθέμενον, οὕτως ἀξιοῦν προεστάναι τοῦ δήμου· σὲ δὲ τὴν πατρῷαν γῆν πεπρακέναι, τοὺς δὲ οὐ γεγενημένους νίεῖς σαυτῷ προσποιεῖσθαι παρὰ τοὺς νόμους τῶν ἐν ταῖς κρίσεσιν ἔνεκα γινομένων ὅρκων, ἐπιτάττειν δὲ τοῖς ἄλλοις στρατεύεσθαι λιπόντα αὐτὸν τὴν κοινὴν τάξιν;*

DINARCHUS.

## CXXXIII.

‘VEX NOT THOU THE POET’S SOUL.’

*Σοὶ μὲν ἐγὼ πτέρ’ ἔδωκα, σὺν οἷς ἐπ’ ἀπείρονα πόντον*

πωτήσῃ καὶ γῆν πᾶσαν ἀειράμενος  
 ρηϊδίως· θοίνης δὲ καὶ εἰλαπίνησι παρέσσῃ  
     ἐν πάσαις, πολλῶν κείμενος ἐν στόμασιν·  
 καὶ σε σὺν αὐλίσκοισι λιγυφθόγγοις νέοι ἄνδρες  
     εὐκόσμως ἐρατοὶ καλά τε καὶ λιγέα  
 ἄσονται· καὶ ὅταν δνοφερῆς ὑπὸ κεύθεσι γαίης  
     βῆς πολυκωκύτους εἰς Ἀΐδαο δόμους,  
 οὐδὲ τότ’ οὐδὲ θανῶν ἀπολεῖς κλέος, ἀλλὰ μελήσεις  
     ἀφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα,  
 Κύρνε, καθ’ Ἑλλάδα γῆν στρωφώμενος ἡδὸν ἀνὰ  
     νήσους,  
 ἵχθυόεντα περῶν πόντον ἔπ’ ἀτρύγετον,  
 οὐχ ἵππων νώτοισιν ἐφήμενος· ἀλλά σε πέμψει  
     ἀγλαὰ Μουσάων δῶρα ἰστεφάνων·  
 πᾶσι γὰρ οἶσι μέμηλε καὶ ἐσσομένοισιν ἀνιδὴ  
     ἔσσοις ὁμῶς, ὅφρ’ ἀν ἦ γῆ τε καὶ ἡέλιος·  
 αὐτὰρ ἐγὼν δλίγης παρὰ σεῦ οὐ τυγχάνω αἰδοῦς,  
     ἀλλὰ ὕσπερ μικρὸν παῖδα λόγοις μὲν ἀπατᾶς.

THEOGNIS.

## CXXXIV.

BODY AND SOUL.

\**Η τοίνυν ταῦτα ἔξελέγξωμεν ὅτι οὐ καλῶς λέγομεν, ἡ ἔως ἀν ἦ ἀνέλεγκτα, μή ποτε φῶμεν ὑπὸ πυρετοῦ μηδ’ αὐτὸν ὑπὸ ἀλλης νόσου μηδὲ αὐτὸν σφαγῆς, μηδὲ εἰ τις ὁ τι σμικρότατα ὅλον τὸ σῶμα κατατέμοι, ἔνεκα τούτων μηδὲν μᾶλλόν ποτε ψυχὴν ἀπόλλυσθαι, πρὶν ἀν τις ἀποδείξῃ, ως διὰ ταῦτα τὰ παθήματα τοῦ σώματος αὐτὴ ἐκείνη ἀδικωτέρα καὶ*

ἀνοσιωτέρα γίγνεται. Ἐλλὰ μέντοι, ἔφη, τοῦτό γε οὐδείς ποτε δείξει, ώς τῶν ἀποθνησκόντων ἀδικώτεραι αἱ ψυχαὶ διὰ τὸν θάνατον γίγνονται. Ἐὰν δὲ γέ τις, ἔφην ἐγώ, ὁμόσε τῷ λόγῳ τολμᾶ ἰέναι καὶ λέγειν, ώς πονηρότερος καὶ ἀδικώτερος γίγνεται ὁ ἀποθνήσκων, ἵνα δὴ μὴ ἀναγκάζηται ἀθανάτους τὰς ψυχὰς ὁμολογεῖν, ἀξιώσομέν που, εἰ ἀληθῆ λέγει ὁ ταῦτα λέγων, τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι ὥσπερ νόσου, καὶ ὑπ’ αὐτοῦ τούτου ἀποκτινύντος τῇ ἔαυτοῦ φύσει ἀποθνήσκειν τὸν λαμβάνοντας αὐτό, τὸν μὲν μάλιστα θάττον, τὸν δ’ ἡττον σχολαίτερον, ἀλλὰ μὴ ὥσπερ νῦν διὰ τοῦτο ὑπ’ ἄλλων δίκην ἐπιτιθέντων ἀποθνήσκουσιν οἱ ἀδικοι.

PLATO.

## CXXXV.

## APOLLO TO BLAME.

ΧΟ. Ἀναξ Ἀπολλον, ἀντάκουσον ἐν μέρει.

αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει,  
ἀλλ’ εἰς τὸ πᾶν ἐπραξας, ώς παναίτιος.

ΑΠ. πῶς δή; τοσοῦτο μῆκος ἔκτεινον λόγου.

ΧΟ. ἔχρησας ὥστε τὸν ξένον μητροκτονεῖν.

ΑΠ. ἔχρησα ποινὰς τοῦ πατρὸς πέμψαι. τί μήν;

ΧΟ. κᾱπειθ’ ὑπέστης αἷματος δέκτωρ νέου.

ΑΠ. καὶ προστραπέσθαι τούσδ’ ἐπέστελλον δόμους.

ΧΟ. καὶ τὰς προπομποὺς δῆτα τάσδε λοιδορεῖς;

ΑΠ. οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῖν.

ΧΟ. ἀλλ’ ἔστιν ἡμῖν τοῦτο προστεταγμένον.

ΑΠ. τίς ἦδε τιμή; κόμπασον γέρας καλόν.

ΧΟ. τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν.

ΑΠ. τί γάρ; γυναικὸς ἡτις ἀνδρα νοσφίσῃ;

ΧΟ. οὐκ ἀν γένοιθ' ὅμαιμος αὐθέντης φόνος.

ΑΠ. ἦ κάρτ' ἀτιμα καὶ παρ' οὐδὲν εἰργάσω

"Ἡρας Τελείας καὶ Διὸς πιστώματα.

AESCHYLUS.

CXXXVI.

CHANGES ARE DANGEROUS.

"Ἴτε δή, μειζόνως αὐτὸν ἀκούσωμέν τε ἡμῶν αὐτῶν καὶ πρὸς ἄλλήλους οὕτως εἴπωμεν. μεταβολὴν γὰρ δὴ πάντων πλὴν κακῶν πολὺ σφαλερώτατον εὐρήσομεν ἐν ὥραις πάσαις, ἐν πνεύμασιν, ἐν διαίταις σωμάτων, ἐν τρόποις ψυχῶν ἐν, ὡς ἔπος εἰπεῖν, οὐ τοῖς μέν, τοῖς δ' οὐ, πλήν, ὃ τί περ εἶπον νῦν δή, κακοῖς· ὥστε εἴ τις ἀποβλέψειε πρὸς σώματα, ὡς πᾶσι μὲν σιτίοις, πᾶσι δ' αὖ ποτοῖς καὶ πόνοις ἔνυνθη γιγνόμενα, καὶ τὸ πρῶτον ταραχθέντα ὑπ' αὐτῶν, ἔπειτ' ἐξ αὐτῶν τούτων ὑπὸ χρόνου σάρκας φύσαντα οἰκείας τούτοις, φίλα τε καὶ ἔνυνθη καὶ γνώριμα γενόμενα ἀπάση ταύτη τῇ διαίτῃ πρὸς ἡδονὴν καὶ ὑγίειαν ἀριστα διάγει, καὶ ἀν ποτ' ἄρα ἀναγκασθῆ μεταβάλλειν αὐθὶς ἡντινοῦν τῶν εὐδοκίμων διαιτῶν, τό γε κατ' ἀρχὰς ἔνυταραχθεὶς ὑπὸ νόσων μόγις ποτὲ κατέστη τὴν ἔνυνθειαν τῇ τροφῇ πάλιν ἀπολαβών· ταύτὸν δὴ δεῖ νομίζειν τοῦτο γίγνεσθαι καὶ περὶ τὰς τῶν ἀνθρώπων διανοίας τε ἄμα καὶ τὰς τῶν ψυχῶν φύσεις· οἳς γὰρ ἀν ἐντραφῶσι νόμοις καὶ κατά τινα θείαν εὐτυχίαν ἀκίνητοι γένωνται μακρῶν καὶ πολ-

λῶν χρόνων, ὡς μηδένα ἔχειν μνείαν μηδὲ ἀκοὴν τοῦ ποτὲ ἄλλως αὐτὰ σχεῦν ἢ καθάπερ νῦν ἔχει, σέβεται καὶ φοβεῖται πᾶσα ἡ ψυχὴ τό τι κινεῖν τῶν τότε καθεστώτων. μηχανὴν δὴ δεῖ τὸν νομοθέτην ἐννοεῖν ἀμόθεν γέ ποθεν, ὅντινα τρόπον τοῦτ' ἔσται τῇ πόλει.

PLATO.

## CXXXVII.

## TRIAL OF ORESTES.

Ἐπερρόθησαν δ' οἱ μὲν ὡς καλῶς λέγοι,  
 οἱ δ' οὐκ ἐπήνουν. κάπι τῶνδ' ἀνίσταται  
 ἀνήρ τις ἀθυρόγλωσσος, ἵσχυων θράσει,  
 Ἀργεῖος οὐκ Ἀργεῖος, ἡναγκασμένος,  
 θορύβῳ τε πίσυνος κάμαθεῖ παρρησίᾳ,  
 πιθανὸς ἔτ' αὐτοὺς περιβαλεῖν κακῷ τινι.  
 δις εἰπ' Ὁρέστην καὶ σ' ἀποκτεῖναι πέτροις  
 βάλλοντας· ὑπὸ δ' ἔτεινε Τυνδάρεως λόγους  
 τῷ σφῷ κατακτείνοντι τοιούτους λέγειν.  
 ἄλλος δ' ἀναστὰς ἔλεγε τῷδ' ἐναντίᾳ,  
 μορφῇ μὲν οὐκ εὐωπός, ἀνδρεῖος δ' ἀνήρ,  
 ὀλιγάκις ἀστυν κάγορᾶς χραίνων κύκλου,  
 αὐτουργός, οἴπερ καὶ μόνοι σώζουσι γῆν,  
 ἔνυνετὸς δὲ χωρεῖν ὁμόσε τοῖς λόγοις θέλων  
 ἀκέραιος, ἀνεπίληπτον ἡσκηκὼς βίον·  
 δις εἰπ' Ὁρέστην παῖδα τὸν Ἀγαμέμνονος  
 στεφανοῦν, δις ἡθέλησε τιμωρεῖν πατρί,  
 κακὴν γυναικα κάθεον κατακτανών,  
 ἢ κεῖν' ἀφῆρει, μήθ' ὁπλίζεσθαι χέρα

μήτε στρατεύειν ἐκλιπόντα δώματα,  
 εἰ τάνδον οἰκουρήμαθ' οἱ λελειμμένοι  
 φθείρουσιν, ἀνδρῶν εὐνίδας λωβώμενοι.  
 καὶ τοῖς γε χρηστοῖς εῦ λέγειν ἐφαίνετο,  
 κούδεις ἔτ' εἶπε. σὸς δ' ἐπῆλθε σύγγονος,  
 ἔλεξε δ', ὡς γῆν Ἰνάχου κεκτημένοι,  
 ὑμῖν ἀμύνων οὐδὲν ἥσσον ἢ πατρὶ<sup>1</sup>  
 ἔκτεινα μητέρ'. εἰ γὰρ ἀρσένων φόνος  
 ἔσται γυναιξὶν ὅσιος, οὐ φθάνοιτ' ἔτ' ἀν  
 θνήσκοντες, ἢ γυναιξὶ δουλεύειν χρεών  
 τούναντίον δὲ δράσετ' ἢ δρᾶσαι χρεών.  
 νῦν μὲν γὰρ ἡ προδοῦσα λέκτρ' ἐμοῦ πατρὸς  
 τέθνηκεν. εἰ δὲ δὴ κατακτενεῖτε με,  
 ὁ νόμος ἀνεῖται, κού φθάνοι θνήσκων τις ἄν,  
 ως τῆς γε τόλμης οὐ σπάνις γενήσεται.

EURIPIDES.

## CXXXVIII.

## IS CHEATING TO PROSPER?

Τοσαῦτα μὲν τοίνυν χρήματα εἰληφάσ καὶ χρέα  
 πολλῶν ταλάντων ἔχων, ὡν τὰ μὲν παρ' ἐκόντων, τὰ  
 δ' ἐκ τῶν δικῶν εἰσπράττει, ἀ τῆς μισθώσεως ἔξω  
 τῆς τραπέζης καὶ τῆς ἀλλης οὐσίας, ἢν κατέλιπε  
 Πασίων, ὡφείλετο ἐκείνῳ καὶ νῦν παρειλήφασιν  
 οῦτοι, καὶ τοσαῦτ' ἀνηλωκῶς ὅσ' ὑμεῖς ἡκούσατε,  
 οὐδὲ πολλοστὸν μέρος τῶν προσόδων, μὴ ὅτι τῶν  
 ἀρχαίων, εἰς τὰς λειτουργίας, ὅμως ἀλαζονεύσεται καὶ  
 τριηραρχίας ἔρει καὶ χορηγίας. ἐγὼ δ, ως μὲν οὐκ  
 ἀληθῆ ταῦτ' ἔρει, ἐπέδειξα, οἷμαι μέντοι, καν εἰ

ταῦτα πάντ' ἀληθῆ λέγοι, κάλλιον εἶναι καὶ δικαιότερον τόνδε ἀπὸ τῶν αὐτοῦ λειτουργεῦν ὑμῖν, ἢ τούτῳ δόντας τὰ τούτου, μικρὰ τῶν πάντων αὐτοὺς μετασχόντας, τόνδε μὲν ἐν ταῖς ἐσχάταις ἐνδείαις ὁρᾶν, τοῦτον δ' ὑβρίζοντα καὶ εἰς ἄπερ εἴωθεν ἀναλίσκοντα. ἀλλὰ μὴν περὶ γε τῆς εὐπορίας, ὃς ἐκ τῶν τοῦ πατρὸς τοῦ σοῦ κέκτηται, καὶ ὡν ἐρωτήσειν ἔφησθα, πόθεν τὰ ὄντα κέκτηται Φορμίων, μόνῳ τῶν δῆτων ἀνθρώπων σοὶ τοῦτον οὐκ ἔνεστ' εἰπεῖν τὸν λόγον. οὐδὲ γὰρ Πασίων ὁ σὸς πατὴρ ἐκτήσαθ' εὐρῶν οὐδὲ τοῦ πατρὸς αὐτῷ παραδόντος, ἀλλὰ παρὰ τοῖς αὐτοῦ κυρίοις Ἀντισθένει καὶ Ἀρχεστράτῳ τραπεζίτευοσι πεῖραν δοὺς ὅτι χρηστός ἐστι καὶ δίκαιος, ἐπιστεύθη. ἐστι δ' ἐν ἐμπορίῳ καὶ χρήμασιν ἐργαζομένοις ἀνθρώποις φιλεργὸν δόξαι καὶ χρηστὸν εἶναι τὸν αὐτὸν θαυμαστὸν ἡλίκον. οὕτ' οὖν ἐκείνῳ τοῦθ' οἱ κύριοι παρέδωκαν, ἀλλ' αὐτὸς ἔφυ χρηστός, οὕτε τῷδε ὁ σὸς πατὴρ· σὲ γὰρ ἀν πρότερον τοῦδε χρηστὸν ἐποίησεν, εἰ ἦν ἐπ' ἐκείνῳ. εἰ δὲ τοῦτο ἀγνοεῖς, ὅτι πίστις ἀφορμὴ πασῶν ἐστὶ μεγίστη πρὸς χρηματισμόν, πᾶν ἀν ἀγνοήσειας. χωρὶς δὲ τούτων πολλὰ καὶ τῷ σῷ πατρὶ καὶ σοὶ καὶ ὅλως τοῖς ὑμετέροις πράγμασι Φορμίων γέγονε χρήσιμος. ἀλλ', οἶμαι, τῆς σῆς ἀπληστίας καὶ τοῦ σοῦ τρόπου τίς ἀν δύναιτο ἐφικέσθαι;

## CXXXIX.

## BEFORE MANTINEA.

Ἐπεὶ δὲ ἔννιέναι ἔμελλον ἥδη, ἐνταῦθα καὶ παραινέσεις καθ' ἐκάστους ὑπὸ τῶν οἰκείων στρατηγῶν τοιαίδε ἐγίγνοντο, Μαντινεῦσι μὲν ὅτι ὑπέρ τε πατρίδος ἡ μάχη ἔσται καὶ ὑπὲρ ἀρχῆς ἄμα καὶ δουλείας, τὴν μὲν μὴ πειρασαμένοις ἀφαιρεθῆναι, τῆς δὲ μὴ αὐθις πειρᾶσθαι. Ἀργείοις δὲ ὑπὲρ τῆς τε παλαιᾶς ἡγεμονίας καὶ τῆς ἐν Πελοποννήσῳ ποτὲ ἴσομοιρίας μὴ διὰ παντὸς στερισκομένους ἀνέχεσθαι, καὶ ἄνδρας ἄμα ἔχθροὺς καὶ ἀστυγείτονας ὑπὲρ πολλῶν ἀδικημάτων ἀμύνασθαι· τοῖς δὲ Ἀθηναίοις καλὸν εἶναι μετὰ πολλῶν καὶ ἀγαθῶν ἔνυμμάχων ἀγωνιζομένους μηδενὸς λείπεσθαι, καὶ ὅτι ἐν Πελοποννήσῳ Λακεδαιμονίους νικήσαντες τὴν τε ἀρχὴν βεβαιοτέραν καὶ μείζω ἔξουσι, καὶ οὐ μή ποτέ τις αὐτοῖς ἄλλος ἐσ τὴν γῆν ἔλθῃ. τοῖς μὲν Ἀργείοις καὶ ἔνυμμάχοις τοιαῦτα παρηνέθη· Λακεδαιμόνιοι δὲ καθ' ἐκάστους τε καὶ μετὰ τῶν πολεμικῶν νόμων ἐν σφίσιν αὐτοῖς ὅν ἡπίσταντο τὴν παρακέλευσιν τῆς μνήμης ἀγαθοῖς οὖσιν ἐποιοῦντο, εἰδότες ἔργων ἐκ πολλοῦ μελέτην πλείω σώζουσαν ἢ λόγων δι' ὀλίγου καλῶς ρήθεῖσαν παραίνεσιν. καὶ μετὰ ταῦτα ἡ ἔννοδος ἦν, Ἀργεῖοι μὲν καὶ οἱ ἔνυμμαχοι ἐντόνως καὶ ὀργὴ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως καὶ ὑπὸ αὐλητῶν πολλῶν, νόμῳ ἐγκαθεστώτων οὐ τοῦ θείου χάριν, ἀλλ' ἵνα ὁμαλῶς μετὰ ρύθμοῦ βαίνοντες προέλθοιεν καὶ μὴ διασπασθείη αὐτοῖς ἡ τάξις, ὅπερ

φιλεῖ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσόδοις ποιεῖν. ἔννιόντων δ' ἔτι "Αγις ὁ βασιλεὺς τοιόνδε ἐβούλεύσατο δρᾶσαι. τὰ στρατόπεδα ποιεῖ μὲν καὶ ἄπαντα τοῦτο, ἐπὶ τὰ δεξιὰ κέρατα αὐτῶν ἐν ταῖς ἔννιόδοις μᾶλλον ἐξωθεῖται, καὶ περιίσχουσι κατὰ τὸ τῶν ἐναντίων εὐώνυμον ἀμφότεροι τῷ δεξιῷ, διὰ τὸ φοβουμένους προστέλλειν τὰ γυμνὰ ἔκαστον ὡς μάλιστα τῇ τοῦ ἐν δεξιᾷ παρατεταγμένου ἀσπίδι, καὶ νομίζειν τὴν πυκνότητα τῆς ἔνγκλήσεως εὔσκεπαστότατον εἶναι· καὶ ἡγεῖται μὲν τῆς αἰτίας ταύτης ὁ πρωτοστάτης τοῦ δεξιοῦ κέρως, προθυμούμενος ἐξαλλάσσειν ἀεὶ τῶν ἐναντίων τὴν ἑαυτοῦ γύμνωσιν, ἔπονται δὲ διὰ τὸν αὐτὸν φόβον καὶ οἱ ἄλλοι.

THUCYDIDES.

## CXL.

HONOUR TO THE EUMENIDES AND BLESSINGS  
TO ATHENS.

ΧΟ. "Ανασσ' Ἀθάνα, τίνα με φῆς ἔχειν ἔδραν;  
 ΑΘ. πάσης ἀπήμον' οἰδύνος· δέχου δὲ σύ.  
 ΧΟ. καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;  
 ΑΘ. ὡς μή τιν' οἶκον εὐθενεῖν ἀνευ σέθεν.  
 ΧΟ. σὺ τοῦτο πράξεις, ὥστε με σθένειν τόσον;  
 ΑΘ. τῷ γὰρ σέβοντι ἔνυμφορὰς ὀρθώσομεν.  
 ΧΟ. καί μοι πρόπαντος ἐγγύην θήσει χρόνου;  
 ΑΘ. ἔξεστι γάρ μοι μὴ λέγειν ἢ μὴ τελῶ.  
 ΧΟ. θέλξειν μ' ἔοικας, καὶ μεθίσταμαι κότου.  
 ΑΘ. τοιγὰρ κατὰ χθόν' οὐσ' ἐπικτήσει φίλους.  
 ΧΟ. τί οὖν μ' ἀνωγας τῇδ' ἐφυμνῆσαι χθονί;

ΑΘ. ὅποῖα νίκης μὴ κακῆς ἐπίσκοπα·  
 καὶ ταῦτα γῆθεν, ἐκ τε ποντίας δρόσου,  
 ἐξ οὐρανοῦ τε· κάνέμων ἀήματα  
 εὐηλίως πνέοντ' ἐπιστείχειν χθόνα·  
 καρπόν τε γαίας καὶ βοτῶν ἐπίρρυτον  
 ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ,  
 καὶ τῶν βροτείων σπερμάτων σωτηρίαν.  
 τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοις.  
 στέργω γάρ, ἀνδρὸς φιτυποίμενος δίκην,  
 τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.  
 τοιαῦτα σοῦστι. τῶν ἀρειφάτων δ' ἐγὼ  
 πρεπτῶν ἀγώνων οὐκ ἀνέξομαι τὸ μὴ οὐ  
 τήνδ' ἀστύνικον ἐν βροτοῖς τιμᾶν πόλιν.

AESCHYLUS.

## CXLII.

CONSIDER THE MASSES, NOT THE CLASSES.

Εἰσὶ δὲ καὶ περὶ τῶν ἄλλων αὐτῷ λόγοι πρὸς τὸ  
 φενακίζειν ὑμᾶς εὖ μεμηχανημένοι, περὶ ὧν βέλτιον  
 ὑμᾶς προακοῦσαι. ἐστὶ γὰρ εἰς αὐτῷ τοιοῦτος, μὴ  
 πεντακοσίους ὑμῶν αὐτῶν ἀφελέσθαι τὴν δωρεὰν  
 μηδὲ ὀνείδει περιβαλεῖν· ἐκείνων δὲ ἀγών, οὐκ ἐμός.  
 ἐγὼ δ' εἰ μὲν ἐμέλλετε ἀφαιρήσεσθαι τούτους μόνον,  
 ἄλλο δὲ μηδὲν ὠφελήσειν τὴν πόλιν, οὐδὲν ἀν ὑμᾶς  
 σφόδρα σπουδάζειν ἡξίουν· εἰ δὲ τῷ τοῦτο ποιῆσαι  
 πλείους ἡ μυρίους τοὺς ἄλλους πολίτας βελτίους  
 εἶναι προτρέψετε, πόσῳ κάλλιον τοσούτους παρα-  
 σκευάσαι χρηστοὺς ἡ πεντακοσίοις ἀδίκως χαρί-  
 σασθαι; ὡς δ' οὐδὲ ἐστιν ἀπάσης τὸ πρᾶγμα τῆς

βουλῆς, ἀλλὰ τινῶν, οἵπερ εἰσὶν αἴτιοι τῶν κακῶν, καὶ Ἀνδροτίωνος, ἔχω λέγειν. τῷ γάρ ἐστιν ὄνειδος, εἰ σιωπῶντος αὐτοῦ καὶ μηδὲν γράφοντος, ἵσως δὲ οὐδὲ τὰ πολλὰ εἰς τὸ βουλευτήριον εἰσιόντος, μὴ λάβοι ἡ βουλὴ τὸν στέφανον; οὐδενὶ δῆπονθεν ἀλλὰ τοῦ γράφοντος καὶ πολιτευομένου καὶ πείθοντος ἡ βούλοιτο τὴν βουλήν. διὰ γὰρ τούτους ἀνάξια τοῦ στεφανωθῆναι βεβούλευκεν. οὐ μὴν ἀλλ' εἰ καὶ τὰ μάλιστα πάσης ἐσθ' ὁ ἀγῶν τῆς βουλῆς, ὅσῳ συμφέρει μᾶλλον καταγνοῦσιν ἢ μή, θεάσασθε. εἰ μὲν ἀπογνώσεσθε, ἐπὶ τοῖς λέγουσι τὸ βουλευτήριον ἔσται, ἐὰν δὲ καταγνῶτε, ἐπὶ τοῖς ἴδιώταις ἐωρακότες γὰρ οἱ πολλοὶ διὰ τὴν τῶν λεγόντων πονηρίαν τήνδ' ἀφηρημένην τὴν βουλὴν τὸν στέφανον, οὐχὶ προήσονται τούτοις τὰς πράξεις, ἀλλὰ τὰ βέλτιστα ἐροῦσιν αὐτοί. εἰ δὲ γενήσεται τοῦτο καὶ τῶν ἡθάδων καὶ συνεστηκότων ρήτορων ἀπαλλαγήσεσθε, ὅψεσθε, ὡς ἀνδρες Ἀθηναῖοι, πάνθ ἡ προσήκει γιγνόμενα. ὥστ' εἰ μηδενὸς ἄλλου ἔνεκα, διὰ ταῦτα καταψηφιστέον.

DEMOSTHENES.

## CXLII.

## FIGHT OF HECTOR AND AJAX.

Ἡ ρά, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος, καὶ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον ἀκρότατον κατὰ χαλκόν, ὃς ὅγδοος ἦεν ἐπ' αὐτῷ. ἔξ δὲ διὰ πτύχας ἥλθε δαίξων χαλκὸς ἀτειρής, ἐν τῇ δ' ἐβδομάτῃ ρίνῳ σχέτο. δεύτερος αὐτε

Αἴας διογενὴς προΐει δολιχόσκιον ἔγχος,  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐίσην.  
 διὰ μὲν ἀσπίδος ἥλθε φαεινῆς ὄμβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·  
 ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα  
 ἔγχος· ὁ δὲ ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.  
 τῷ δὲ ἐκσπασσαμένῳ δολίχῳ ἔγχεα χερσὶν ἄμ' ἄμφω  
 σύν β' ἔπεσον, λείουσι ἐοικότες ώμοφάγοισιν  
 ἡ συσὶν κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.  
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί.  
 οὐδὲ ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῆ·  
 Αἴας δὲ ἀσπίδα νύξεν ἐπάλμενος, ἡ δὲ διαπρὸ  
 ἥλυθεν ἔγχείη, στυφέλιξε δέ μιν μεμαῶτα,  
 τμῆδην δὲ αὐχέν' ἐπῆλθε, μέλαν δὲ ἀνεκήκιεν αἷμα.  
 ἀλλ' οὐδὲ ὡς ἀπέληγε μάχης κορυθαίολος" Εκτωρ,  
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχείη  
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε·  
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον  
 μέσον ἐπομφάλιον, περιήχησεν δὲ ἄρα χαλκός.  
 δεύτερος αὐτὸν Αἴας πολὺ μείζονα λᾶαν ἀείρας  
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἵν' ἀπέλεθρον,  
 εἴσω δὲ ἀσπίδῳ ἔαξε βαλῶν μυλοειδέι πέτρῳ,  
 βλάψε δέ οἱ φίλα γούναθ· ὁ δὲ ὑπτιος ἐξετανύσθη  
 ἀσπίδι ἔγχριμφθείς· τὸν δὲ αἰψύ ὥρθωσεν Ἀπόλλων.  
 καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὔταζοντο,  
 εἰ μὴ κήρυκες, Διὸς ἀγγελοι ἥδε καὶ ἀνδρῶν,  
 ἥλθον, δὲ μὲν Τρώων ὁ δὲ Ἀχαιῶν χαλκοχιτώνων.  
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἄμφω.

## CXLIII.

## INTERNATIONAL EXHIBITIONS AS CIVILISING AGENCIES.

Τῶν τοίνυν τὰς πανηγύρεις καταστησάντων δικαίως ἐπαινουμένων, ὅτι τοιοῦτον ἔθος ἡμῖν παρέδοσαν, ὡστε σπεισαμένους καὶ τὰς ἔχθρας τὰς ἐνεστηκίας διαλυσαμένους, συνελθεῖν εἰς ταύτον, καὶ μετὰ ταῦτ' εὐχὰς καὶ θυσίας κοινὰς ποιησαμένους ἀναμνησθῆναι μὲν τῆς συγγενείας τῆς πρὸς ἀλλήλους ὑπαρχούσης, εὐμενεστέρως δ' εἰς τὸν λοιπὸν χρόνον διατεθῆναι πρὸς ἡμᾶς αὐτούς, καὶ τὰς τε παλαιὰς ἔνειας ἀνανεώσασθαι καὶ καινὰς ἔτέρας ποιήσασθαι, καὶ μήτε τοῖς ἴδιώταις μήτε τοῖς διενεγκοῦσι τὴν φύσιν ἀργὸν εἶναι τὴν διατριβήν, ἀλλ' ἀθροισθέντων τῶν 'Ελλήνων ἐγγενέσθαι τοῖς μὲν ἐπιδείξασθαι τὰς αὐτῶν εύτυχίας, τοῖς δὲ θεάσασθαι τούτους πρὸς ἀλλήλους ἀγωνιζομένους, καὶ μηδετέρους ἀθύμως διάγειν, ἀλλ' ἐκατέρους ἔχειν, ἐφ' οὓς φιλοτιμηθῶσιν, οἱ μὲν ὅταν ἴδωσι τοὺς ἀθλητὰς αὐτῶν ἔνεκα πονοῦντας, οἱ δ' ὅταν ἐνθυμηθῶσιν, ὅτι πάντες ἐπὶ τὴν σφετέραν θεωρίαν ἥκουσι, — τοσούτων τοίνυν ἀγαθῶν διὰ τὰς συνόδους ἡμῖν γιγνομένων οὐδ' ἐν τούτοις ἡ πόλις ἡμῶν ἀπελείφθη. καὶ γὰρ θεάματα πλεῖστα καὶ κάλλιστα κέκτηται, τὰ μὲν ταῖς δαπάναις ὑπερβάλλοντα, τὰ δὲ κατὰ τὰς τέχνας εὐδοκιμοῦντα, τὰ δ' ἀμφοτέροις τούτοις διαφέροντα, καὶ τὸ πλῆθος τῶν εἰσαφικνουμένων ὡς ἡμᾶς τοσοῦτόν ἔστιν, ὡστ' εἴ τι ἐν τῷ πλησιάζειν ἀλλήλοις ἀγαθόν ἔστι, καὶ τοῦθ' ὑπ' αὐτῆς περιειλῆθαι. πρὸς δὲ τούτοις καὶ φιλίας εὐρεῖν πιστοτάτας

καὶ συνουσίαις ἐντυχεῖν παντοδαπωτάταις μάλιστα παρ' ἡμῖν ἔστιν, ἔτι δὲ ἀγῶνας ἰδεῖν, μὴ μόνον τάχους καὶ ρώμης, ἀλλὰ καὶ λόγων καὶ γνώμης καὶ τῶν ἄλλων ἔργων ἀπάντων, καὶ τούτων ἀθλα μέγιστα. πρὸς γὰρ οὓς αὐτὴ τίθησι, καὶ τοὺς ἄλλους διδόναι συναναπείθει· τὰ γὰρ ὑψὸς ἡμῶν κριθέντα τοσαύτην λαμβάνει δόξαν ὥστε παρὰ πᾶσιν ἀνθρώποις ἀγαπᾶσθαι. χωρὶς δὲ τούτων αἱ μὲν ἄλλαι πανηγύρεις διὰ πολλοῦ χρόνου συλλεγεῖσαι ταχέως διελύθησαν, ἡ δὲ ἡμετέρα πόλις ἀπαντα τὸν αἰῶνα τοῖς ἀφικνουμένοις πανήγυρίς ἔστιν.

ISOCRATES.

## CXLIV.

## THE UMPIRE'S DECISION SHALL BE FINAL.

"Ἐχων τοίνυν, ὁ ἀνδρες δικασταί, καὶ ἄλλα πολλὰ καὶ δεινὰ λέγειν, ἀ τοῦτος καὶ εἰς ἐμὲ καὶ εἰς ὑμῶν ἐνίους ἡμάρτηκεν, ἀναγκάζομαι, διὰ τὸ δλίγον εἶναι μοι τὸ ὅδωρ, παραλιπεῖν. νομίζω γὰρ καὶ ἐκ τούτων ὑμῖν ἱκανῶς ἐπιδεδεῖχθαι, ὡς οὐ τοῦ αὐτοῦ ἀνθρώπου ἔστιν, ἀγῶνα μέν μοι περὶ φυγῆς κατασκευάζειν καὶ δίκας οὐδὲν προσηκούσας δικάζεσθαι, πρὸς δὲ τὸν διαιτητὴν ἀπαντᾶν ἀπαράσκευον. ὥστε περὶ μὲν τούτων ἀν ἐπιχειρῆ λέγειν, οὐκ οἶμαι ὑμᾶς ἀποδέξεσθαι· ἀν δὲ λέγῃ, ὡς ἀξιοῦντος αὐτοῦ ἐπιτρέψαι Κόνωνι τῷ Τιμοθέου περὶ ἀπάντων, ἐγὼ οὐκ ἡβουλόμην ἐπιτρέπειν, ἐνθυμεῖσθε, ὡς ἐξαπατᾶν ὑμᾶς ἐπιχειρήσει· ἐγὼ γὰρ περὶ μὲν ὧν αἱ δίκαιοι οὕπω τέλος εἰχον, ἔτοιμος δὲν ἐπιτρέπειν καὶ Κόνωνι, καὶ

ἄλλω διαιτητῇ ἵσῳ, ὅτῳ οὗτος βούλοιτο. περὶ δὲ ὁν  
τρὶς πρὸς τὸν διαιτητὴν ἀπαντήσαντος τούτου καὶ  
ἀντιδικοῦντος, ὁ μὲν διαιτητὴς ἀπέγνω μου, οὗτος δὲ  
τοῖς γνωσθεῖσιν ἐνέμεινεν, ὡς καὶ ὑμῖν μεμαρτύρηται,  
οὐκ ὅμην δίκαιον εἶναι ταῦτα πάλιν ἀνάδικα γίγνεσ-  
θαι· τί γὰρ ἀν ἦν πέρας ἡμῖν τοῦ διαλυθῆναι, εἰ  
τὰ κατὰ τοὺς νόμους διαιτηθέντα λύσας, ἐτέρῳ διαι-  
τήτῃ ἐπέτρεψα περὶ τῶν αὐτῶν ἐγκλημάτων, ἄλλως  
τε καὶ ἀκριβῶς εἰδώς, ὅτι, εἰ καὶ πρὸς τοὺς ἄλλους μὴ  
ἐπιεικές ἔστι ταῖς διαίταις ἵσχυρίζεσθαι, πρός γε  
τοῦτον ἀπάντων δικαιότατον ἦν οὕτω προσφέρεσθαι.

DEMOSTHENES.

## CXLV.

## THE SHOUT OF ACHILLES.

Αὐτὰρ Ἀχιλλεὺς ὁρτο διῆφιλος· ἀμφὶ δ' Ἀθήνη  
ῶμοις ἴφθιμοισι βάλ' αἰγίδα θυσσανόεσσαν,  
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων  
χρύσεον, ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανόωσαν.  
ώς δ' ὅτε καπνὸς ἴών ἐξ ἀστεος αἰθέρ' ἵκηται,  
τηλόθεν ἐκ νήσου, τὴν δῆιοι ἀμφιμάχωνται,  
οἵτε πανημέριοι στυγερῷ κρίνονται Ἀρηΐ  
ἀστεος ἐκ σφετέρου· ἄμα δ' ἡελίῳ καταδύντι  
πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ύψόσε δ' αὐγὴ  
γίγνεται ἀΐσσουσα, περικτιόνεσσιν ἰδέσθαι,  
αἱ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκωνται·  
ώς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανεν.  
στῇ δ' ἐπὶ τάφρον ἴών ἀπὸ τείχεος, οὐδὲ ἐσ Ἀχαιοὺς  
μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.

ἐνθα στὰς ἥϋσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη  
φθέγξατ'. ἀτὰρ Τρώεσσιν ἐν ἀσπετον ὥρσε κυδοιμόν.  
ώς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἵαχε σάλπιγξ  
ἀστυ περιπλομένων δηῶν ὑπὸ θυμόραιστέων,  
ώς τότ' ἀριζήλη φωνὴ γένετ' Αἰακίδαο.  
οἱ δ' ώς οὖν ἀιον ὅπα χάλκεον Αἰακίδαο,  
πᾶσιν ὀρίνθη θυμός. ἀτὰρ καλλίτριχες ἵπποι  
ἀψ ὅχεα τρόπεον· ὅσσοντο γὰρ ἀλγεα θυμῷ.  
ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἵδον ἀκάματον πῦρ  
δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλείωνος  
δαιόμενον· τὸ δὲ δαῖε θεὰ γλαυκῶπις Ἀθήνη.  
τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἵαχε δῖος Ἀχιλλεύς.  
τρὶς δὲ κυκήθησαν Τρῶες κλειτοί τ' ἐπίκουροι.  
ἐνθα δὲ καὶ τότ' ὅλοντο δυώδεκα φῶτες ἀριστοι  
ἀμφὶ σφοῖς ὅχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ  
ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες  
κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι  
μυρόμενοι· μετὰ δέ σφι ποδώκης εἴπετ' Ἀχιλλεὺς  
δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον  
κείμενον ἐν φέρτρῳ, δεδαῦγμένον ὄξεϊ χαλκῷ.  
τόν ρ' ἥτοι μὲν ἔπειμπε σὺν ἵπποισιν καὶ ὅχεσφιν  
ἐσ πόλεμον, οὐδ' αὐτὶς ἐδέξατο νοστήσαντα.

HOMER.

## CXLVI.

## INCONSISTENCY OF CRITICS.

Πρῶτον δ' ἐνθυμήθητε περὶ τῶν φλυαρίαν φασ-  
κόντων εἶναι τὴν παιδείαν, ώς οὗτοι λίαν κατα-  
φανῶς ληροῦσι. διασύρουσι μὲν γὰρ αὐτὴν ώς

οὐδὲν ὡφελεῖν δυναμένην ἀλλ' ἀπάτην καὶ φενα-  
 κισμὸν οὖσαν, ἀξιοῦσι δὲ τοὺς συνόντας ἡμῖν εὐθὺς  
 μὲν προσελθόντας διαφέρειν αὐτοὺς αὐτῶν, ὀλίγας δ'  
 ἡμέρας συνδιατρίψαντας σοφωτέρους ἐν τοῖς λόγοις  
 καὶ κρείττους φαίνεσθαι τῶν καὶ ταῖς ἡλικίαις καὶ  
 ταῖς ἐμπειρίαις προεχόντων, ἐνιαυτὸν δὲ μόνον παρα-  
 μείναντας ρήτορας ἅπαντας ἀγαθοὺς εἶναι καὶ τε-  
 λέους καὶ μηδὲν φαυλοτέρους τοὺς ἀμελεῖς τῶν πονεῖν  
 ἐθελόντων μηδὲ τοὺς ἀφυεῖς τῶν τὰς ψυχὰς ἀνδρικὰς  
 ἔχοντων. καὶ ταῦτα προστάττουσιν οὕθ' ἡμῶν ἀκη-  
 κούτες τοιαύτας ποιουμένων τὰς ὑποσχέσεις, οὕτ' ἐν  
 ταῖς ἄλλαις τέχναις καὶ παιδείαις οὐδὲν ἐωρακότες  
 τούτων συμβαῖνον ἀλλὰ μόλις μὲν ἡμῖν τὰς ἐπιστή-  
 μας παραγγυομένας, οὐχ ὁμοίως δ' ἄλλήλοις ὅ τι  
 ἀν μάθωμεν ἐξεργαζομένους ἀλλὰ δύο μὲν ἡ τρεῖς  
 ἐξ ἀπάντων τῶν διδασκαλείων ἀγωνιστὰς γιγνο-  
 μένους, τοὺς δ' ἄλλους ἐξ αὐτῶν ἴδιώτας ἀπαλλατ-  
 τομένους. καί τοι πῶς οὐκ ἄφρονας εἶναι χρὴ νομί-  
 ζειν τοὺς τὰς δυνάμεις τὰς ἐν ταῖς ὁμολογουμέναις  
 τῶν τεχνῶν οὐκ ἐνούσας ταύτας ἀπαιτεῖν τολμῶντας  
 παρὰ ταύτης ἡν οὐκ εἶναι φασί, καὶ πλείους τὰς  
 ὡφελείας ἀξιοῦντας γίγνεσθαι παρὰ τῆς ἀπιστου-  
 μένης ὑφ' αὐτῶν ἡ παρὰ τῶν ἀκριβῶς εὐρῆσθαι  
 δοκουσῶν; χρὴ δὲ τοὺς νοῦν ἔχοντας οὐκ ἀνωμάλως  
 ποιεῖσθαι τὰς κρίσεις περὶ τῶν ὁμοίων πραγμάτων  
 οὐδ' ἀποδοκιμάζειν τὴν παιδείαν τὴν ταύτα ταῖς  
 πλείσταις τῶν τεχνῶν ἀπεργαζομένην.

## CXLVII.

## THE HOMICIDE'S DEFENCE.

*Aθ.* Τί πρὸς τάδ' εἰπεῖν, ὡς ξέν', ἐν μέρει θέλεις;  
 λέξας δὲ χώραν καὶ γένος καὶ ξυμφορὰς  
 τὰς σάς, ἔπειτα τόνδ' ἀμυναθοῦ ψόγον·  
 εἰπερ πεποιθὼς τῇ δίκῃ, βρέτας τόδε  
 ἥσαι φυλάσσων ἐστίας ἀμῆς πέλας,  
 σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίονος·  
 τούτοις ἀμείβου πᾶσιν εὐμαθές τί μοι.

*OP.* "Ανασσ' Αθάνα, πρῶτον ἐκ τῶν ὑστάτων  
 τῶν σῶν ἐπῶν μέλημ' ἀφαιρήσω μέγα.  
 οὐκ εἰμὶ προστρόπαιος, οὐδὲ ἔχει μύσος  
 πρὸς χειρὶ τῇ μῇ τὸ σὸν ἐφημένη βρέτας.  
 τεκμήριον δὲ τῶνδέ σοι λέξω μέγα·  
 ἀφθογγον εἶναι τὸν παλαμναῖον νόμος,  
 ἔστ' ἀν πρὸς ἀνδρὸς αἴματος καθαρσίου  
 σφαγαὶ καθαιμάξωσι νεοθήλου βοτοῦ.  
 πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερώμεθα  
 οἴκοισι, καὶ βοτοῖσι, καὶ ρύτοῖς πόροις.  
 ταύτην μὲν οὕτω φροντίδ' ἐκποδὼν λέγω.  
 γένος δὲ τούμὸν ὡς ἔχει, πεύσῃ τάχα.  
 'Αργεῖός εἴμι, πατέρα δ' ίστορεῖς καλῶς,  
 'Αγαμέμνον' ἀνδρῶν ναυβατῶν ἀρμόστορα·  
 ξὺν φῷ σὺ Τροίαν ἀπολιν 'Ιλίου πόλιν  
 ἔθηκας. ἔφθιθ' οὗτος οὐ καλῶς, μολὼν  
 ἐς οἴκον· ἀλλά νιν κελαινόφρων ἐμὴ  
 μήτηρ κατέκτα, ποικίλοις ἀγρεύμασιν  
 κρύψασ', ἀ λουτρῶν ἔξεμαρτύρει φόνον.

κάγῳ κατελθών, τὸν πρὸ τοῦ φεύγων χρόνον,  
ἔκτεινα τὴν τεκοῦσαν, οὐκ ἀρνήσομαι,  
ἀντικτόνοις ποιναῖσι φιλτάτου πατρός.  
καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος,  
ἄλγη προφωνῶν ἀντίκεντρα καρδίᾳ,  
εἰ μή τι τῶνδε ἔρξαιμι τοὺς ἐπαιτίους.  
σύ τ', εἰ δικαίως, εἴτε μή, κρίνον δίκην·  
πράξας γὰρ ἐν σοὶ πανταχῇ τάδ' αἰνέσω.

AESCHYLUS.

## CXLVIII.

## THE LAST STRUGGLE AT SYRACUSE.

"Ο·τ' ἐκ τῆς γῆς πεζὸς ἀμφοτέρων, ἵσορρόπου τῆς ναυμαχίας καθεστηκίας, πολὺν τὸν ἀγῶνα καὶ ἔύστασιν τῆς γνώμης εἶχε, φιλονεικῶν μὲν ὁ αὐτόθεν περὶ τοῦ πλείονος ἥδη καλοῦ, δεδιότες δὲ οἱ ἐπελθόντες μὴ τῶν παρόντων ἔτι χείρω πράξωσιν. πάντων γὰρ δὴ ἀνακειμένων τοῖς Ἀθηναίοις ἐς τὰς ναῦς, ὅ τε φόβος ἦν ὑπὲρ τοῦ μέλλοντος οὐδενὶ ἐοικώς, καὶ διὰ τὸ ἀνώμαλον καὶ τὴν ἐποψιν τῆς ναυμαχίας ἐκ τῆς γῆς ἡναγκάζοντο ἔχειν. δι' ὀλίγου γὰρ οὕσης τῆς θέας καὶ οὐ πάντων ἄμα ἐς τὸ αὐτὸ σκοπούντων, εἰ μέν τινες ἵδοιέν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησάν τε ἀν καὶ πρὸς ἀνάκλησιν θεῶν μὴ στερῆσαι σφᾶς τῆς σωτηρίας ἐτρέποντο, οἱ δ' ἐπὶ τὸ ἡσσώμενον βλέψαντες ὄλοφυρμῷ τε ἄμα μετὰ βοῆς ἔχρωντο, καὶ ἀπὸ τῶν δρωμένων τῆς ὄψεως καὶ τὴν γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο. ἄλλοι δὲ καὶ πρὸς ἀντίπαλόν τι τῆς ναυμαχίας ἀπιδόντες,

διὰ τὸ ἀκρίτως ἔννεχὲς τῆς ἀμίλλης, καὶ τοῖς σώμασιν αὐτοῖς ἵσα τῇ δόξῃ περιδεῶς ἔνυναπονεύοντες, ἐν τοῖς χαλεπώτατα διῆγον· ἀεὶ γὰρ παρ’ ὀλίγον ἡ διέφευγον ἢ ἀπώλλυντο. ἦν τε ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, ἔως ἀγχώμαλα ἐναυμάχουν, πάντα ὅμον ἀκοῦσαι, ὀλοφυρμός, βοή, νικῶντες, κρατούμενοι, ἄλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθέγγεσθαι.

THUCYDIDES.

## CXLIX.

‘THE PEOPLE IN DANGER.’

Δεῖ γάρ, ὡς ἄνδρες Ἀθηναῖοι, τὸν βουλόμενόν τι ποιῆσαι τὴν πόλιν ὑμῶν ἀγαθὸν τὰ ὡτα πρῶτον ὑμῶν ἰάσασθαι· διέφθαρται γάρ· οὕτω πολλὰ καὶ ψευδῆ καὶ πάντα μᾶλλον ἢ τὰ βέλτιστα ἀκούειν συνείθισθε. οἶν (ὅπως δὲ μὴ θορυβήσει μοι μηδείς, πρὶν ἀν ἀπαντ’ εἴπω) ἀνέῳξαν δήπου πρώην τινὲς τὸν ὀπισθόδομον. οὐκοῦν οἱ παριόντες ἀπαντεῖς τὸν δῆμον καταλελύσθαι, τοὺς νόμους οὐκέτ’ εἶναι, τοιαῦτ’ ἔλεγον. καίτοι, ὡς ἄνδρες Ἀθηναῖοι, (καὶ σκοπεῖτε ἀν ἀληθῆ λέγω) οἱ μὲν ταῦτα ποιοῦντες ἄξια ἐποίουν θανάτου, ὁ δῆμος δ’ οὐ διὰ τούτων καταλύεται. πάλιν κώπας τις ὑφείλετο· μαστιγοῦν, στρεβλοῦν πάντες ἐβόων, λέγοντες τὸν δῆμον καταλύεσθαι. ἐγὼ δὲ τί φημί; τὸν μὲν ὑφαιρούμενον θανάτου ποιεῖν ἄξια ὥσπερ ἐκεῖνοι, τὸν δῆμον δ’ οὐ διὰ τούτων καταλύεσθαι. ἄλλὰ πῶς καταλύεται οὐδεὶς λέγει οὐδὲ παρρησιάζεται. ἐγὼ δὲ φράσω· ὅταν ὑμεῖς,

ῳ ἄνδρες Ἀθηναῖοι, φαύλως ἡγυμένοι οἱ πολλοὶ καὶ ἄποροι καὶ ἀοπλοὶ καὶ ἀσύντακτοι καὶ μὴ ταύτᾳ γιγνώσκοντες ἥτε, καὶ μήτε στρατηγὸς μήτ’ ἄλλος μηδεὶς ὃν ἀν ὑμεῖς ψηφίσησθε φροντίζῃ, καὶ ταῦτα μηδεὶς λέγειν ἐθέλῃ μηδ’ ἐπανορθοῖ, μηδ’ ὅπως παύσεται τοιαῦτα ὄντα πράττῃ, δὲ νῦν ἀεὶ συμβαίνει.

DEMOSTHENES.

CL.

## THE FIGHT BY THE SHIPS.

Κέκλετο δ’ ἀντιθέοισι ἐλιξάμενος Λυκίοισιν  
“ῳ Λύκιοι, τί τ’ ἀρ’ ὅδε μεθίετε θούριδος ἀλκῆς;  
ἀργαλέον δέ μοί ἔστι, καὶ ἴφθιμῳ περ ἔόντι,  
μούνῳ ρηξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·  
ἀλλ’ ἐφομαρτεῖτε πλεόνων δέ τοι ἔργον ἄμεινον.”

ῳς ἔφαθ’, οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλῆν  
μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.  
Ἄργειοι δ’ ἐτέρωθεν ἐκαρτύναντο φάλαγγας  
τείχεος ἔντοσθεν μέγα δέ σφισι φαίνετο ἔργον·  
οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύναντο  
τείχος ρηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,  
οὔτε ποτ’ αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο  
τείχεος ἀψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.  
ἀλλ’ ὡς τ’ ἀμφ’ οὔροισι δύ’ ἀνέρε δηριάσθον,  
μέτρῳ ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,  
ῳ τ’ ὀλίγῳ ἐνὶ χώρῳ ἐρίξητον περὶ ἵσης,  
ῳς ἄρα τοὺς διέεργον ἐπάλξιες οἱ δ’ ὑπὲρ αὐτέων  
δῆσσον ἀλλήλων ἀμφὶ στήθεστι βοείας,  
ἀσπίδας εὐκύκλους λαισῆιά τε πτερόεντα.

πολλοὶ δ' οὐτάξοντο κατὰ χρόα νηλέῃ χαλκῷ,  
 ἥμεν ὅτεῳ στρεφθέντι μετάφρενα γυμνωθείη  
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.  
 πάντη δὴ πύργοι καὶ ἐπάλξιες αἴματι φωτῶν  
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.  
 ἀλλ' οὐδ' ὡς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,  
 ἀλλ' ἔχον ὡς τε τάλαντα γυνὴ χερνῆτις ἀληθής,  
 ἥ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει  
 ἵσάξουσ', ἵνα παισὶν ἀεικέα μισθὸν ἀρηται·  
 ὡς μὲν τῶν ἐπὶ ἵσα μάχη τέτατο πτόλεμός τε,  
 πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον "Εκτορὶ δῶκε  
 Πριαμίδη, δὸς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.  
 ἥσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·  
 " ὅρνυσθ', ἵπποδαμοι Τρῷες, ρήγνυσθε δὲ τεῖχος  
 Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαὲς πῦρ."

HOMER.

## CLI.

BE READY TO FIGHT AND WILLING TO MAKE PEACE.

"Τοὺς μὲν Λακεδαιμονίους, ὃ ἀνδρες ἔνυμμαχοι, οὐκ  
 ἀν ἔτι αἰτιασαίμεθα ως οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν  
 πόλεμόν εἰσι καὶ ἡμᾶς ἐς τοῦτο νῦν ἔνυνήγαγον. χρὴ  
 γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ ἵσου νέμοντας τὰ κοινὰ  
 προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτι-  
 μῶνται. ἡμῶν δὲ ὅσοι μὲν Ἀθηναίοις ἥδη ἐνηλλά-  
 γησαν, ούχὶ διδαχῆς δέονται ὥστε φυλάξασθαι αὐ-  
 τούς· τοὺς δὲ τὴν μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ  
 κατῷημένους εἰδέναι χρὴ ὅτι, τοῖς κάτω ἦν μὴ ἀμύ-  
 νωσι, χαλεπωτέραν ἔξουσι τὴν κατακομιδὴν τῶν

ώραίων καὶ πάλιν ἀντίληψιν ὡν ἡ θάλασσα τῇ  
ἡπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς  
κριτὰς ὡς μὴ προσηκόντων εἶναι, προσδέχεσθαι δέ  
ποτε, εἰ τὰ κάτω προεῖντο, καν μέχρι σφῶν τὸ δεινὸν  
προελθεῖν, καὶ περὶ αὐτῶν οὐχ ἡσσον νῦν βουλεύεσθαι.  
διόπερ καὶ μὴ ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ'  
εἰρήνης μεταλαμβάνειν. ἀνδρῶν γὰρ σωφρόνων μέν  
ἔστιν εἰ μὴ ἀδικοῦντο ἡσυχάζειν, ἀγαθῶν δὲ ἀδικου-  
μένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχὸν ἐκ  
πολέμου πάλιν ἔνυμβῆναι, καὶ μήτε τῇ κατὰ πόλεμον  
εὔτυχίᾳ ἐπαιρεσθαι μήτε τῷ ἡσυχίᾳ τῆς εἰρήνης ἡδό-  
μενον ἀδικεῖσθαι. ὅ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τά-  
χιστ' ἀν ἀφαιρεθείη τῆς ῥᾳστώνης τὸ τερπνὸν δι' ὅπερ  
όκνεῖ, εἰ ἡσυχάζοι, ὅ τε ἐν πολέμῳ εὔτυχίᾳ πλεονά-  
ζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος.  
πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν ἐναν-  
τίων τυχόντων κατωρθώθη, καὶ ἔτι πλέω ἀ καλῶς  
δοκοῦντα βουλευθῆναι ἐσ τούναντίον αἰσχρῶς περι-  
έστη. ἐνθυμεῖται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ  
ἔργῳ ἐπεξέρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζο-  
μεν, μετὰ δέους δὲ ἐν τῷ ἔργῳ ἐλλείπομεν."

THUCYDIDES.

## CLII.

HECTOR'S INFANT SLAIN BY GREEK WARRIORS.

ΕΚ. Θέσθ' ἀμφίτορνον ἀσπίδ' "Εκτορος πέδῳ,  
λυπρὸν θέαμα κού φίλον λεύσσειν ἐμοί.  
ῳ μείζον' ὅγκον δορὸς ἔχοντες ἡ φρενῶν,  
τί τόνδ', Ἀχαιοί, παῖδα δείσαντες φόνον

καινὸν διειργάσασθε; μὴ Τροίαν ποτὲ  
 πεσοῦσαν ὄρθωσειεν; οὐδὲν ἥτ' ἄρα,  
 ὅθ' "Εκτορος μὲν εὐτυχοῦντος ἐς δόρυ  
 διωλλύμεσθα μυρίας τ' ἄλλης χερός,  
 πόλεως δ' ἀλούσης καὶ Φρυγῶν ἐφθαρμένων  
 βρέφος τοσόνδ' ἐδείσατ'. οὐκ αἰνῶ φόβον,  
 ὅστις φοβεῖται μὴ διεξελθὼν λόγῳ.  
 ὦ φῦλταθ', ὡς σοι θάνατος ἥλθε δυστυχής.  
 εὶ μὲν γὰρ ἔθανες πρὸ πόλεως, ἥβης τυχῶν  
 γάμων τε καὶ τῆς ἴσοθέου τυραννίδος,  
 μακάριος ἥσθ' ἄν, εἴ τι τῶνδε μακάριον.  
 νῦν αὐτὸν μὲν γνούς τε σῇ ψυχῇ, τέκνον,  
 οὐκ οἶσθ', ἔχρήσω δ' οὐδὲν ἐν δόμοις ἔχων.  
 δύστηνε, κρατὸς ὡς σ' ἔκειρεν ἀθλίως  
 τείχη πατρῷα, Λοξίου πυργώματα,  
 δὲν πόλλα' ἐκήπευσ' ἡ τεκοῦσα βόστρυχον  
 φιλήμασίν τ' ἔδωκεν, ἔνθεν ἐκγελᾶ  
 ὀστέων ραγέντων φόνος, ἵν' αἰσχρὰ μὴ λέγω.  
 ὦ χεῖρες, ὡς εἰκοὺς μὲν ἡδείας πατρὸς  
 κέκτησθ', ἐν ἄρθροις δ' ἔκλυτοι πρόκεισθέ μοι.  
 ὦ πολλὰ κόμπους ἐκβαλὸν φίλον στόμα,  
 ὅλωλας, ἐψεύσω μ', ὅτ' ἐσπίπτων πέπλους,  
 ὦ μῆτερ, ηὔδας, ἥ πολύν σοι βοστρύχων  
 πλόκαμον κεροῦμαι, πρὸς τάφον θ' ὁμηλίκων  
 κώμους ἀπάξω, φίλα διδοὺς προσφέγματα.  
 σὺ δ' οὐκ ἔμ', ἀλλ' ἐγὼ σὲ τὸν νεώτερον,  
 γραῦς, ἀπολις, ἀτεκνος, ἀθλιον θάπτω νεκρόν.  
 οἵμοι, τὰ πόλλα' ἀσπάσμαθ' αἴ τ' ἐμαὶ τροφαὶ

ῦπνοι τ' ἐκεῦνοι φροῦδά μοι. τί καί ποτε  
γράψειεν ἀν σε μουσοποιὸς ἐν τάφῳ;  
τὸν παῖδα τόνδ' ἔκτειναν Ἀργεῖοί ποτε  
δείσαντες; αἰσχρὸν τούπιγραμμά γ' Ἑλλάδι.

EURIPIDES.

## CLIII.

THE CRAFT OF GREECE AND THE JEALOUSY OF  
HEAVEN.

Ὕπνοι μέν, ὁ δέσποινα, τοῦ παντὸς κακοῦ  
φανεὶς ἀλάστωρ ἢ κακὸς δαίμων ποθέν.  
ἀνὴρ γὰρ Ἑλλην ἐξ Ἀθηναίων στρατοῦ  
ἐλθὼν ἔλεξε παιδὶ σῷ Ξέρξῃ τάδε,  
ώς, εἰ μελαίνης νυκτὸς ἵξεται κνέφας,  
Ἐλληνες οὐ μενοῖεν, ἀλλὰ σέλμασι  
ναῶν ἐπενθορόντες ἄλλος ἄλλοσε  
δρασμῷ κρυφαίω βίοτον ἐκσωσοίατο.  
ο δ' εὐθὺς ὡς ἥκουσεν, οὐ ξυνεὶς δόλον  
Ἐλληνος ἀνδρὸς οὐδὲ τὸν θεῶν φθόνον,  
πᾶσιν προφωνεῖ τόνδε ναυάρχοις λόγον·  
εὗτ' ἀν φλέγων ἀκτῖσιν ἥλιος χθόνα  
λήξῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ,  
τάξαι νεῶν μὲν στῖφος ἐν στοίχοις τρισίν,  
ἔκπλους φυλάσσειν καὶ πόρους ἀλιρρόθους,  
ἄλλας δὲ κύκλῳ νῆσον Αἴαντος πέριξ,  
ώς, εἰ μόρον φευξοίαθ' Ἑλληνες κακόν,  
ναυσὶν κρυφαίως δρασμὸν εύροντες τινά,  
πᾶσι στέρεσθαι κρατὸς ἦν προκείμενον.  
τοσαῦτ' ἔλεξε κάρθ' ὑπ' ἐκθύμου φρενός·

οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἡπίστατο.  
 οἱ δὲ οὐκ ἀκόσμως, ἀλλὰ πειθάρχῳ φρενὶ<sup>1</sup>  
 δεῖπνόν τ' ἐπορσύνοντο, ναυβάτης τ' ἀνὴρ  
 τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον.  
 ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο  
 καὶ νὺξ ἐπήει, πᾶς ἀνὴρ κώπης ἀναξ  
 ἐς ναῦν ἔχώρει, πᾶς θ' ὅπλων ἐπιστάτης.

AESCHYLUS.

## CLIV.

## A STORM OF WAR.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων  
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.  
 ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσιν  
 νείκεον, ὅντινα πάγχυ μάχης μεθιέντα ἴδοιεν·

“ ὁ φῦλοι, Ἀργείων ὃς τ' ἔξοχος ὃς τε μεσήεις  
 ὃς τε χερειότερος, ἐπεὶ οὕπω πάντες ὅμοιοι  
 ἀνέρες ἐν πολέμῳ, νῦν ἐπλετο ἔργον ἅπασιν·  
 καὶ δ' αὐτοὶ τόδε που γιγνώσκετε. Μή τις ὀπίσσω  
 τετράφθω προτὶ νῆας ὅμοκλητῆρος ἀκούσας,  
 ἀλλὰ πρόσω ἵεσθε καὶ ἀλλήλοισι κέλεσθε,  
 αἴ κε Ζεὺς δώῃσιν Ὁλύμπιος ἀστεροπητῆς  
 νεῦκος ἀπωσαμένους δηῦοντα προτὶ ἀστυν δίεσθαι.”

ὡς τώγε προβοῶντε μάχην ὥτρυνον Ἀχαιῶν.  
 τῶν δ', ὥστε νιφάδες χιόνος πίπτωσι θαμειαὶ  
 ἥματι χειμερίῳ, ὅτε τ' ὥρετο μητίετα Ζεὺς  
 νιφέμεν, ἀνθρώποισι πιφαυσκόμενος τὰ ἀ κῆλα·  
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὅφρα καλύψῃ  
 ὑψηλῶν ὄρέων κορυφὰς καὶ πρώονας ἄκρους

καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,  
 καὶ τ' ἐφ' ἀλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,  
 κῦμα δέ μιν προσπλάξον ἐρύκεται. ἀλλα τε πάντα  
 εἰλύαται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·  
 ὡς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,  
 αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιούς,  
 βαλλομένων· τὸ δὲ τεῖχος ὑπερ πᾶν δοῦπος ὄρώρει.

Οὐδ' ἀν πω τότε γε Τρῶες καὶ φαίδιμος "Ἐκτωρ  
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῆα,  
 εἰ μὴ ἄρ' υἱὸν ἔδον Σαρπηδόνα μητίετα Ζεὺς  
 ὥρσεν ἐπ' Ἀργείοισι, λέονθ' ὡς βουσὶν ἔλιξιν.

HOMER.

## CLV.

## THE COWARD'S REBUKE.

'Αδείμαντον δὲ τὸν Κορίνθιον στρατηγὸν λέγουσι  
 'Αθηναῖοι, αὐτίκα κατ' ἀρχάς, ως συνέμισγον αἱ νῆες,  
 ἐκπλαγέντα τε καὶ ὑπερδείσαντα, τὰ ἴστια ἀειρά-  
 μενον οἴχεσθαι φεύγοντα· ίδόντας δὲ τοὺς Κοριν-  
 θίους τὴν στρατηγίδα φεύγουσαν, ὡσαύτως οἴχεσθαι.  
 'Ως δὲ ἄρα φεύγοντας γίνεσθαι τῆς Σαλαμινῆς  
 κατὰ τὸ ἴρδον 'Αθηναίης Σκιράδος, περιπίπτειν σφι  
 κέλητα θείη πομπῇ· τὸν οὔτε πέμψαντα φανῆναι  
 οὐδένα, οὔτε τι τῶν ἀπὸ τῆς στρατιῆς εἰδόσι προσ-  
 φέρεσθαι τοῖσι Κορινθίοισι. Τῆδε δὲ συμβάλλονται  
 εἶναι θεῖον τὸ πρῆγμα· ως γὰρ ἀγχοῦ γενέσθαι τῶν  
 νεῶν, τοὺς ἀπὸ τοῦ κέλητος λέγειν τάδε· "Αδείμαντε,  
 σὺ μὲν ἀποστρέψας τὰς νέας ἐς φυγὴν ὕρμησαι  
 καταπροδοὺς τοὺς "Ελληνας· οἱ δὲ καὶ δὴ νικῶσι,

ὅσον αὐτοὶ ἡρῶντο ἐπικρατῆσαι τῶν ἔχθρῶν.” Ταῦτα λεγόντων, ἀπιστέειν γὰρ τὸν Ἀδείμαντον, αὐτὶς τάδε λέγειν, ως “αὐτοὶ οὗτοί τε εἴεν ἀγόμενοι ὅμηροι ἀποθυήσκειν, ἦν μὴ νικῶντες φαίνωνται οἱ Ἑλληνες.” Οὕτω δὴ ἀποστρέψαντα τὴν νέα, αὐτόν τε καὶ τοὺς ἄλλους, ἐπ’ ἔξεργασμένοισι ἐλθεῖν ἐς τὸ στρατόπεδον. Τούτους μὲν τοιαύτη φάτις ἔχει ὑπὸ Ἀθηναίων. Οὐ μέντοι αὐτοὶ γε Κορίνθιοι ὅμολογέουσι, ἀλλ’ ἐν πρώτοισι σφέας αὐτοὺς τῆς ναυμαχίης νομίζουσι γενέσθαι· μαρτυρέει δέ σφι καὶ ἡ ἄλλη Ἑλλάς.

HERODOTUS.

## CLVI.

## DIVIDE ET IMPERA.

Τοῦ γὰρ Φωκικοῦ συστάντος πολέμου, οὐ δι’ ἐμέ (οὐ γὰρ δὴ ἔγωγε ἐπολιτευόμην πω τότε), πρῶτον μὲν ὑμεῖς οὕτω διέκεισθε, ὥστε Φωκέας μὲν βούλεσθαι σωθῆναι, καίπερ οὐ δίκαια ποιοῦντας ὄρωντες, Θηβαίοις δ’ ὅτιοῦν ἀν ἐφησθῆναι παθοῦσιν, οὐκ ἀλόγως οὐδ’ ἀδίκως αὐτοῖς ὄργιξόμενοι· οἷς γὰρ εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρηντο· ἐπειθ’ ἡ Πελοπόννησος ἀπασα διειστήκει, καὶ οὕθ’ οἱ μισοῦντες Λακεδαιμονίους οὕτως ἵσχυον, ὥστε ἀνελεῖν αὐτούς, οὕθ’ οἱ πρότερον δι’ ἐκείνων ἄρχοντες κύριοι τῶν πόλεων ἦσαν, ἀλλά τις ἦν ἄκριτος καὶ παρὰ τούτοις καὶ παρὰ τοῖς ἄλλοις ἀπασιν ἔρις καὶ ταραχή. Ταῦτα δ’ ὄρῶν ὁ Φίλιππος (οὐ γὰρ ἦν ἀφανῆ), τοῖς παρ’ ἐκάστοις προδόταις χρήματα ἀναλίσκων, πάντας συνέκρουε καὶ πρὸς αὐτοὺς ἐτάρατ-

τεν· εἴτ' ἐν οἷς ἡμάρτανον οἱ ἄλλοι καὶ κακῶς ἔφρόνουν, αὐτὸς παρεσκευάζετο καὶ κατὰ πάντων ἔφύετο. 'Ως δέ, ταλαιπωρούμενοι τῷ μήκει τοῦ πολέμου, οἱ τότε μὲν βαρεῖς νῦν δ' ἀτυχεῖς Θηβαῖοι φανεροὶ πᾶσιν ἥσαν ἀναγκασθησόμενοι καταφεύγειν ἐφ' ὑμᾶς, ὁ Φίλιππος, ἵνα μὴ τοῦτο γένοιτο μηδὲ συνέλθοιεν αἱ πόλεις, ὑμῖν μὲν εἰρήνην, ἐκείνοις δὲ βοήθειαν ἐπηγγείλατο. Τί οὖν συνηγωνίσατο αὐτῷ πρὸς τὸ λαβεῖν ὀλίγου δεῦν ὑμᾶς ἐκόντας ἐξαπατώμένους; ή τῶν ἄλλων 'Ελλήνων, εἴτε χρὴ κακίαν, εἴτ' ἄγνοιαν, εἴτε καὶ ἀμφότερα ταῦτ' εἰπεῖν, οἵ πόλεμον συνεχῆ καὶ μακρὸν πολεμούντων ὑμῶν, καὶ τοῦτον ὑπὲρ τῶν πᾶσι συμφερόντων, ὡς ἔργῳ φανερὸν γέγονεν, οὔτε χρήμασιν οὔτε σώμασιν οὔτ' ἄλλῳ οὐδενὶ τῶν ἀπάντων συνελάμβανον ὑμῖν· οἷς καὶ δικαίως καὶ προσηκόντως ὀργιζόμενοι, ἐτοίμως ὑπηκούσατε τῷ Φιλίππῳ.

DEMOSTHENES.

## CLVII.

## DIOMEDE WOUNDED BY PARIS.

Αὐτὰρ Ἀλέξανδρος, Ἐλένης πόσις ἡγκόμοιο,  
Τυδεῖδη ἐπι τόξα τιταίνετο, ποιμένι λαῶν,  
στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ  
"Ιλου Δαρδανίδαο, παλαιοῦ δημογέροντος.  
ἢ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἴφθίμοιο  
αἴνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὕμων  
καὶ κόρυθα βριαρήν· ὁ δὲ τόξου πῆχυν ἄνελκε  
καὶ βάλεν, οὐδὲ ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,

ταρσὸν δεξιτεροῦ ποδός· διὰ δὲ ἀμπερὲς ἵὸς  
ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἡδὺ γελάσσας  
ἐκ λόχου ἀμπήδησε, καὶ εὐχόμενος ἔπος ηὔδα·  
“βέβληαι, οὐδὲ ἄλιον βέλος ἔκφυγεν· ὡς ὅφελόν τοι  
νείατον ἐστιν κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.  
οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,  
οἵ τέ σε πεφρίκασι λέονθ' ὡς μηκάδες αἴγες.”

τὸν δὲ οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
“τοξότα, λωβητήρ, κέραι ἀγλαέ, παρθενοπῖπα,  
εἰ μὲν δὴ ἀντίβιον ἔνν τεύχεσι πειρηθείης,  
οὐκ ἀν τοι χραίσμησι βιὸς καὶ ταρφέες ἵοι·  
νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὔχεαι αὔτως.  
οὐκ ἀλέγω, ὡς εἴ με γυνὴ βάλοι ἦ πάϊς ἄφρων·  
κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῦ.  
ἦ τ' ἄλλως ὑπὲρ ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,  
οἵδη βέλος πέλεται, καὶ ἀκήριον ἀνδρα τίθησιν  
τοῦ δὲ γυναικὸς μέν τ' ἀμφίδρυφοί εἰσι παρειαί,  
παιδες δὲ ὄρφανικοί. ὁ δέ θ' αἴματι γαῖαν ἐρεύθων  
πύθεται, οἰωνοὶ δὲ περὶ πλέες ἡὲ γυναικες.”

ὡς φάτο. τοῦ δὲ Ὁδυσεὺς δουρικλυτὸς ἐγγύθεν

ἐλθὼν

ἔστη πρόσθ· ὁ δὲ ὅπισθε καθεξόμενος βέλος ὡκὺ<sup>ν</sup>  
ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἥλθ' ἀλεγεινή.  
ἔσ δίφρον δὲ ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν  
νηυστὶν ἔπι γλαφυρῆσιν ἐλαυνέμεν· ἥχθετο γὰρ κῆρ.

## CLVIII.

## LACHESIS.

Σφᾶς οὖν, ἔφη ἐπειδὴ ἀφικέσθαι, εὐθὺς δεῖν ίέναι πρὸς τὴν Λάχεσιν. προφήτην οὖν τινὰ σφᾶς πρῶτον μὲν ἐν τάξει διαστῆσαι, ἐπειτα λαβόντα ἐκ τῶν τῆς Λαχέσεως γονάτων κλήρους τε καὶ βίων παραδείγματα, ἀναβάντα ἐπί τι βῆμα ὑψηλὸν εἰπεῖν. Ἀνάγκης θυγατρὸς κόρης Λαχέσεως λόγος. ψυχαὶ ἐφήμεροι, ἀρχὴ ἀλλης περιόδου θνητοῦ γένους θανατηφόρου. οὐχ ὑμᾶς δαίμων λήξεται, ἀλλ' ὑμεῖς δαίμονα αἱρήσεσθε. πρῶτος δ' ὁ λαχὼν πρῶτος αἱρείσθω βίον, φῶ συνέσται ἐξ ἀνάγκης. ἀρετὴ δὲ ἀδέσποτον, ἦν τιμῶν καὶ ἀτιμάζων πλέον καὶ ἔλαττον αὐτῆς ἔξει. αἰτία ἐλομένου θεὸς ἀναίτιος. ταῦτα εἰπόντα ρῦψαι ἐπὶ πάντας τοὺς κλήρους τὸν δὲ παρ' αὐτὸν πεσόντα ἔκαστον ἀναιρεῖσθαι, πλὴν οὐ. ἐ δὲ οὐκ ἔαν. τῷ δὲ ἀνελομένῳ δῆλον εἶναι, ὅπόστος εἰλήχειν. μετὰ δὲ τοῦτο αὐθις τὰ τῶν βίων παραδείγματα εἰς τὸ πρόσθεν σφῶν θεῖναι ἐπὶ τὴν γῆν, πολὺ πλείω τῶν παρόντων. εἶναι δὲ παντοδαπά· ζώων τε γὰρ πάντων βίους καὶ δὴ καὶ τοὺς ἀνθρωπίνους ἀπαντας· τυραννίδας τε γὰρ ἐν αὐτοῖς εἶναι, τὰς μὲν διατελεῖς, τὰς δὲ καὶ μεταξὺ διαφθειρομένας καὶ εἰς πενίας τε καὶ φυγὰς καὶ εἰς πτωχείας τελευτώσας· εἶναι δὲ καὶ δοκίμων ἀνδρῶν βίους, τοὺς μὲν ἐπὶ εἰδεσι καὶ κατὰ κάλλη καὶ τὴν ἀλλην ἴσχυν τε καὶ ἀγωνίαν, τοὺς δ' ἐπὶ γένεσι καὶ προγόνων ἀρεταῖς, καὶ ἀδοκίμων κατὰ ταῦτα.

## CLIX.

## ESCAPE OF HELEN AND MENELAUS.

Κάν τῷδε μόχθῳ τοῦτ' ἄρα σκοπούμενοι  
 "Ελληνες ἄνδρες Μενελέω ἔνημποροι  
 προσῆλθον ἀκταῖς, ναυφθόροις ἡσθημένοι  
 πέπλοισιν, εὐειδεῖς μέν, αὐχμηροὶ δ' ὄρâν.  
 ἵδων δέ νιν παρόντας Ἀτρέως γόνος,  
 προσεῖπε, δόλιον οἶκτον ἐς μέσον φέρων,  
 "ὦ τλήμονες, πῶς ἐκ τίνος νεώς ποτε  
 Ἀχαιόδος θραύσαντες ἥκετε σκάφος;  
 ἄρ' Ἀτρέως παῖδ' ὀλόμενον συνθάπτετε,  
 δὸν Τυνδαρὶς παῖς ἥδ' ἀπόντα κενοταφεῖ;"  
 οἱ δ' ἐκβαλόντες δάκρυα ποιητῷ τρόπῳ  
 ἐς ναῦν ἔχώρουν, Μενελέω ποντίσματα  
 φέροντες. ἡμῖν δ' ἦν μὲν ἥδ' ὑποψία  
 λόγος τ' ἐν ἀλλήλοισι, τῶν ἐπεισβατῶν  
 ὡς πλῆθος εἴη. διεσιωπῶμεν δ' ὅμως,  
 τοὺς σοὺς λόγους σώζοντες. ἀρχειν γὰρ νεώς  
 ἔνον κελεύσας πάντα συνέχεας τάδε.

EURIPIDES.

## CLX.

## AN ABSURD LAW.

"Οτι τοίνυν ὅλην συγχεῖ τὴν πολιτείαν καὶ κατα-  
 λύει πάντα τὰ πράγματα ὁ νόμος, καὶ πολλὰς φιλοτι-  
 μίας περιαιρεῖται τῆς πόλεως, καὶ τοῦτο ρᾳδίως ὑμᾶς  
 νομίζω μαθήσεσθαι, ἵστε γὰρ δῆπου τοῦθ' ὅτι σώζεται  
 πολλάκις ἡμῶν ἡ πόλις διὰ τὰς στρατείας καὶ τὰς  
 ναυτικὰς καὶ τὰς πεζάς, καὶ πολλὰ καὶ καλὰ πολλάκις

ἥδη διεπράξασθε καὶ σώσαντές τινας καὶ τιμωρησά-  
μενοι καὶ διαλλάξαντες. πῶς οὖν; ἀνάγκη τὰ  
τοιαῦτα διοικεῖν ἐστὶ διὰ ψηφισμάτων καὶ νόμων  
τοῖς μὲν εἰσφέρειν ἐπιτάτοντας, τοὺς δὲ τριηραρχεῖν  
κελεύοντας, τοὺς δὲ πλεῖν, τοὺς δ' ἔκαστα ποιεῖν ὡν  
δεῖ. οὐκοῦν ταῦθ' ὅπως γίγνηται, δικαστήρια πληροῦτε  
καὶ καταγιγνώσκετε δεσμὸν τῶν ἀκοσμούντων, σκέ-  
ψασθε δὴ τὸν τοῦ καλοῦ κάγαθοῦ τούτου νόμον, ὡς  
λυμαίνεται ταῦτα καὶ διαφθείρει. γέγραπται γὰρ  
δῆπου ἐν τῷ νόμῳ αὐτοῦ, “καὶ εἴ τινι τῶν ὀφειλόντων  
προστετίμηται δεσμοῦ, ἢ καὶ τὸ λοιπὸν προστιμηθῆ,   
εἶναι καταστήσαντι ἐγγυητάς, ἢ μὴν ἐπὶ τῆς ἐνάτης  
πρυτανείας ἐκτίσειν τὸ ἀργύριον, ἀφεῖσθαι τοῦ  
δεσμοῦ.” τίς οὖν πόρος ἔσται; τίν' ἀποσταλήσεται  
τρόπον ἡ στρατιά; πῶς τὰ χρήματα εἰσπράξομεν,  
ἐὰν ἔκαστος ὀφλισκάνων ἐγγυητὰς καθιστῇ κατὰ  
τὸν τούτου νόμον, ἀλλὰ μὴ τὸ προσῆκον ποιῇ;  
ἐροῦμεν νὴ Δία τοῖς “Ελλησι “Τιμοκράτους νόμος ἐστὶ<sup>1</sup>  
παρ' ἡμῖν· ἀναμείνατ' οὖν τὴν ἐνάτην πρυτανείαν.  
εἶτα τότ' ἔξιμεν.”

DEMOSTHENES.

## CLXI.

## A CHAMPION OF TROY.

Ἄρα ποτ αὐθις ἀ παλαιὰ  
Τροία τοὺς προπότας παναμερεύσει  
θιάσους ἐρώτων  
ψαλμοῖσι καὶ κυλίκων οἰνοπλανήτοις  
ἐπιδεξίαις ἀμίλλαις,

κατὰ πόντον 'Ατρειδᾶν  
 Σπάρταν οἰχομένων 'Ιλιάδος παρ' ἀκτᾶς ;  
 ὥ φίλος, εἴθε μοι  
 σῷ χερὶ καὶ σῷ δορὶ πράξας τάδ' ἐς οἰκον ἔλθοις  
 ἐλθέ, φάνηθι, τὰν ζάχρυσον  
 Πηλείδᾳ προβαλοῦ κατ' ὅμμα πέλταν,  
 δοχμίαν πεδαίρων  
 σχιστὰν παρ' ἄντυγα, πώλους ἐρεθίζων  
 δίβολόν τ' ἀκοντα πάλλων.  
 σὲ γὰρ οὔτις ὑποστὰς  
 Ἀργείας ποτ' ἐν "Ηρας δαπέδοις χορεύσει·  
 ἀλλά νιν ἄδε γâ  
 καπφθίμενον Θρηκὶ μόρῳ φιλτατον ἄχθος οἴσει  
 ἵω ἵω.  
 μέγας ὥ βασιλεῦ, καλόν, ὥ Θρῆκη,  
 σκύμνον ἔθρεψας πολίαρχον ἰδεῖν.  
 ἕδε χρυσόδετον σώματος ἀλκήν,  
 κλύε καὶ κόμπους κωδωνοκρότους  
 παρὰ πορπάκων κελαδοῦντας.  
 Θεός, ὥ Τροία, θεός, αὐτὸς "Αρης,  
 δ Στρυμόνιος πῶλος ἀοιδοῦ  
 Μούσης ἥκων καταπνεῖ σε.

EURIPIDES.

## CLXII.

## OUR COUNTRY, RIGHT OR WRONG.

Οὐκοῦν δεινόν, ὥ ἄνδρες 'Αθηναῖοι, καὶ σχέτλιον  
 τοῖς μὲν τὰ Φιλίππου πράγμαθ' ἥρημένοις θεραπεύειν  
 οὔτως ἀκριβῆ τὴν παρ' ἐκείνου πρὸς ἐκάτερα αἰσθησιν

ὑπάρχειν, ὥστε ἔκαστον, ὥσπερ ἀν παρεστηκότος  
 αὐτοῦ, μήδ’ ὥν ἀν ἐνθαδὶ πράξῃ μηδὲν ἡγεῖσθαι  
 λήσειν, ἀλλὰ φίλους τε νομίζειν οὓς ἀν ἐκείνῳ δοκῇ  
 καὶ μὴ φίλους ὡσαύτως, τοῖς δὲ πρὸς ὑμᾶς ζῶσι καὶ  
 τῆς παρ’ ὑμῶν τιμῆς γλιχομένοις καὶ μὴ προδεδωκόσι  
 ταύτην τοσαύτην κωφότητα καὶ τοσοῦτο σκότος παρ’  
 ὑμῶν ἀπαντᾶν, ὥστε τοῖς ἀλιτηρίοις τούτοις ἐξ ἵσου  
 νῦν ἐμὲ ἀγωνίζεσθαι, καὶ ταῦτα παρ’ ὑμῖν τοῖς ἀπαντ’  
 εἰδόσιν· βούλεσθ’ οὖν εἰδέναι καὶ ἀκοῦσαι τὸ τούτων  
 αἴτιον; ἐγὼ δὴ φράσω, ἀξιῶ δὲ μηδέν’ ἄχθεσθαι μοι  
 λέγοντι τάληθῆ. ὅτι ἐκεῖνος μὲν ἐν οἷμαι σῶμα ἔχων  
 καὶ ψυχὴν μίαν παντὶ θυμῷ καὶ φιλεῖ τοὺς ἑαυτὸν  
 εὖ ποιοῦντας καὶ μισεῖ τοὺς τάναντία, ὑμῶν δ’ ἔκαστος  
 πρῶτον μὲν οὔτε τὸν εὖ ποιοῦντα τὴν πόλιν αὐτὸν εὖ  
 ποιεῖν ἡγεῖται οὔτε τὸν κακῶς κακῶς, ἀλλ’ ἐτερά ἐστιν  
 ἔκάστῳ προυργιαίτερα, ὑφ’ ὧν παράγεσθε πολλάκις  
 ἔλεος, φθόνος, ὀργή, χαρίσασθαι τῷ δεηθέντι, ἀλλα  
 μυρίᾳ· ἀν γὰρ ἀπαντά τις ἐκφύγη τάλλα, τούς γε  
 οὐδένα βουλομένους εἶναι τοιοῦτον οὐ διαφεύξεται. ἡ  
 δ’ ἐφ’ ἔκάστου τούτων ἀμαρτία κατὰ μικρὸν ὑπορρέουσα  
 ἀθρόος τῇ πόλει βλάβη γίγνεται.

DEMOSTHENES.

## CLXIII.

‘NEGLECTED AGE, IN CORNERS THROWN.’

Οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.  
 οὐ γὰρ ἀξίως ἐκείνων ὥν ἐναυμαχήσαμεν  
 γηροβοσκούμεσθ’ ὑφ’ ὑμῶν, ἀλλὰ δεινὰ πάσχομεν.  
 οἵτινες γέροντας ἀνδρας ἐμβαλόντες ἐσ γραφὰς

ὑπὸ νεανίσκων ἔᾶτε καταγελᾶσθαι ρήτόρων,  
 οὐδὲν ὄντας, ἀλλὰ κωφοὺς καὶ παρεξηνλημένους,  
 οἵς Ποσειδῶν ἀσφαλεῖός ἐστιν ἡ βακτηρία·  
 τονθορύζοντες δὲ γήρᾳ τῷ λίθῳ προσέσταμεν,  
 οὐχ ὀρῶντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.  
 ὁ δὲ νεανίαν ἔαυτῷ σπουδάσας ἔνυνηγορεῦν  
 ἐς τάχος παίει ἔνυνάπτων στρογγύλοις τοῖς ρήμασι·  
 καὶ τὸν ἀνελκύσας ἐρωτᾷ, σκανδάληθρ' ίστας ἐπῶν,  
 ἀνδρα Τιθωνὸν σπαράττων καὶ ταράττων καὶ κυκῶν.  
 ὁ δ' ὑπὸ γήρως μασταρύζει, καὶ τὸν ὄφλων ἀπέρχεται·  
 εἶτα λύζει καὶ δακρύει, καὶ λέγει πρὸς τοὺς φίλους,  
 “οὐ μὲν ἔχρην σορὸν πρίασθαι, τοῦτον ὄφλων ἀπέρχομαι.”  
 ταῦτα πῶς εἰκότα, γέροντ' ἀπολέσαι, πολιὸν ἀνδρα,  
 περὶ κλεψύδραν,  
 πολλὰ δὴ ἔνυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον  
 ἀνδρικὸν ἰδρῶτα δὴ καὶ πολύν,  
 ἀνδρὸν ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;  
 εἶτα Μαραθῶνι μὲν ὅτε ἦμεν, ἐδιώκομεν·  
 νῦν δ' ὑπὸ ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα, κατὰ  
 πρὸς ἀλισκόμεθα.

ARISTOPHANES.

## CLXIV.

## PROLEGOMENA HOMERI.

Οὕπω δὲ δύο ἡ τρεῖς ἡμέραι διεληλύθεσαν καὶ  
 προσελθὼν ἐγὼ Ὁμήρῳ τῷ ποιητῇ, σχολῆς οὕσης  
 ἀμφοῖν, τά τε ἀλλα ἐπυνθανόμην καὶ ὅθεν εἴη, λέγων  
 τοῦτο μάλιστα παρ' ἡμῖν εἰσέτι νῦν ζητεῖσθαι. ὁ δὲ  
 οὐδὲν αὐτὸς μὲν ἀγνοεῖν ἔφασκεν, ως οἱ μὲν Χῖον οἱ δὲ

Σμυρναῖον πολλοὶ δὲ καὶ Κολοφώνιον αὐτὸν νομίζουσιν. εἶναι μέντοι ἔλεγε Βαβυλώνιος, καὶ παρά γε τοῖς πολίταις οὐχ "Ομηρος ἀλλὰ Τιγράνης καλεῖσθαι. ὕστερον δὲ ὁμηρεύσας παρὰ τοῖς "Ελλησι ἀλλάξαι τὴν προσηγορίαν. ἔτι δὲ καὶ περὶ τῶν ἀθετουμένων στίχων ἐπηρώτων εἰ ὑπ' ἐκείνου εἰσὶ γεγραμμένοι· καὶ δὸς ἔφασκε πάντας αὐτοῦ εἶναι. κατεγίγνωσκον οὖν τῶν ἀμφὶ τὸν Ζηνόδοτον καὶ Ἀρίσταρχον γραμματικῶν πολλὴν τὴν ψυχρολογίαν. ἐπεὶ δὲ ταῦθ' ἰκανῶς ἀπεκρίνατο, πάλιν αὐτὸν ἡρώτων, τί δή ποτε ἀπὸ τῆς μῆνιδος τὴν ἀρχὴν ἐποιήσατο· καὶ δὸς εἶπεν οὕτως ἐπελθεῖν αὐτῷ μηδὲν ἐπιτηδεύσαντι. καὶ μὴν κάκεῖνο ἐπεθύμουν εἰδέναι, εἰ προτέραν ἔγραψε τὴν 'Οδύσσειαν τῆς Ἰλίαδος, ὡς πολλοί φασιν· οὐδὲ ἡρνεῖτο. ὅτι μὲν γὰρ οὐδὲ τυφλὸς ἦν, δὲ καὶ αὐτὸ περὶ αὐτοῦ λέγουσιν, αὐτίκα ἡπιστάμην· ἔώρα γάρ, ὥστε οὐδὲ πυνθάνεσθαι ἐδεόμην· πολλάκις δὲ καὶ ἄλλοτε τοῦτο ἐποίουν, εἴ ποτε αὐτὸν σχόλην ἀγοντα ἔώρων. προσιὼν γάρ τι ἐπυνθανόμην αὐτοῦ, καὶ δὸς προθύμως πάντα ἀπεκρίνετο, καὶ μάλιστα μετὰ τὴν δίκην, ἐπειδὴ ἐκράτησεν· ἦν γάρ τις γραφὴ κατ' αὐτοῦ ἐπειηνεγμένη ὑβρεως ὑπὸ Θερσίτου, ἐφ' οἷς αὐτὸν ἐν τῇ ποιήσει ἔσκωψε, καὶ ἐνίκησεν "Ομηρος 'Οδυσσέως συνηγοροῦντος.

LUCIAN.

## CLXV.

## ORESTES' PENALTY.

ME. Τί χρῆμα πάσχεις ; τίς σ' ἀπόλλυσιν νόσος ;

OP. ή ξύνεσις, ὅτι σύνοιδα δείν' είργασμένος.

ME. πῶς φῆς ; σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές.

OP. λύπη μάλιστά γ' ή διαφθείρουσά με.

ME. δεινὴ γάρ ή θεός, ἀλλ' ὅμως ἵάσιμος.

OP. μανίαι τε, μητρός θ' αἴματος τιμωρίαι.

ME. ἥρξω δὲ λύσσης πότε ; τίς ἡμέρα τότ' ἦν ;

OP. ἐν ᾧ τάλαιναν μητέρ' ἐξώγκουν τάφῳ.

ME. πότερα κατ' οἴκους, ή προσεδρεύων πυρᾶ ;

OP. νυκτὸς φυλάσσων ὀστέων ἀναίρεσιν.

ME. παρῆν τις ἄλλος, ὃς σὸν ὥρθενεν δέμας ;

OP. Πυλάδης, ὁ συνδρῶν αἴμα καὶ μητρὸς φόνον.

ME. φαντασμάτων δὲ τάδε νοσεῖς ποίων ὑπο ;

OP. ἔδοξ' ἵδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας.

ME. οἶδ' ἀς ἐλεξας, ὄνομάσαι δ' οὐ βούλομαι.

OP. σεμναὶ γάρ εὐπαίδευτα δ' ἀποτρέπει λέγειν.

ME. αὗται σε βακχεύουσι συγγενεῖ φόνῳ ;

OP. οἴμοι διωγμῶν, οἵς ἐλαύνομαι τάλας.

ME. οὐ δεινὰ πάσχειν δεινὰ τοὺς είργασμένους.

OP. ἀλλ' ἔστιν ἡμῖν ἀναφορὰ τῆς ξυμφορᾶς

ME. μὴ θάνατον εἴπης· τοῦτο μὲν γάρ οὐ σοφόν.

OP. Φοῖβος, κελεύσας μητρὸς ἐκπρᾶξαι φόνον.

ME. ἀμαθέστερός γ' ὅν τοῦ καλοῦ καὶ τῆς δίκης.

OP. δουλεύομεν θεοῖς, ὃ τι ποτ' εἰσὶν οἱ θεοί.

ME. καὶ τοῦτο οὐκ ἀμύνει Λοξίας τοῖς σοῖς κακοῖς ;

OP. μέλλει· τὸ θεῖον δ' ἔστι τοιοῦτον φύσει.

## CLXVI.

## LAST SPEECH OF BRASIDAS.

Τὴν δὲ ἐπιχείρησιν ϕ τρόπῳ διανοοῦμαι ποιεῖσθαι διδάξω, ἵνα μὴ τό τε κατ’ ὀλίγον καὶ μὴ ἄπαντας κινδυνεύειν ἐνδεὲς φαινόμενον ἀτολμίαν παράσχῃ· τοὺς γὰρ ἐναντίους εἰκάζω καταφρονήσει τε ἡμῶν καὶ οὐκ ἀν ἐλπίσαντας ὡς ἀν ἐπεξέλθοι τις αὐτοῖς ἐς μάχην, ἀναβῆναι τε πρὸς τὸ χωρίον καὶ νῦν ἀτάκτως κατὰ θέαν τετραμμένους ὀλιγωρεῦν. ὅστις δὲ τὰς τοιαύτας ἀμαρτίας τῶν ἐναντίων κάλλιστα ἴδων καὶ ἄμα πρὸς τὴν ἑαυτοῦ δύναμιν τὴν ἐπιχείρησιν ποιεῖται μὴ ἀπὸ τοῦ προφανοῦς μᾶλλον καὶ ἀντιπαραταχθέντος ἡ ἐκ τοῦ πρὸς τὸ παρὸν ἔνυμφέροντος, πλεῖστ’ ἀν ὄρθοῖτο· καὶ τὰ κλέμματα ταῦτα καλλίστην δόξαν ἔχει ἀ τὸν πολέμιον μάλιστα ἀν τις ἀπατήσας τοὺς φίλους μέγιστ’ ἀν ὡφελήσειεν. ἔως οὖν ἔτι ἀπαράσκευοι θαρσοῦσι, καὶ τοῦ ὑπαπιέναι πλέον ἡ τοῦ μένοντος, ἐξ ὧν ἐμοὶ φαίνονται, τὴν διάνοιαν ἔχουσιν, ἐντῷ ἀνειμένῳ αὐτῶν τῆς γνώμης καὶ πρὶν ἔνυνταχθῆναι μᾶλλον τὴν δόξαν, ἐγὼ μὲν ἔχων τοὺς μετ’ ἐμαυτοῦ καὶ φθάσας ἡν δύνωμαι προσπεσοῦμαι δρόμῳ κατὰ μέσον τὸ στράτευμα· σὺ δέ, Κλεαρίδα, ὕστερον, τοὺς μετὰ σεαυτοῦ ἄγων αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν, καὶ ἐπείγεσθαι ὡς τάχιστα ἔνυμμίξαι.

THUCYDIDES.

## CLXVII.

## A RECONCILIATION.

ΓΕΡ. Οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον,  
οὐδὲ πῦρ, οὐδ' ὁδὸς ἀναιδῆς οὐδεμία πόρδαλις.

ΓΥΝ. ταῦτα μέντοι σὺ ξυνιεὶς εἶτα πολεμεῖς ἐμοί,  
ἐξόν, ὡς πονηρέ, σοὶ βέβαιον ἔμ' ἔχειν φίλην;

ΓΕΡ. ὡς ἐγὼ μισῶν γυναικας οὐδέποτε παύσομαι.

ΓΥΝ. ἀλλ' ὅταν βούλῃ σύ νυνὶ δ' οὐ σε περιό-  
ψομαι

γυμνὸν ὅνθ' οὔτως. ὁρῶ γὰρ ὡς καταγέλασ-  
τος εἰ.

ἀλλὰ τὴν ἐξωμίδ' ἐνδύσω σε προσιῦσ' ἐγώ.

ΓΕΡ. τοῦτο μὲν μὰ τὸν Δίην οὐ πονηρὸν ἐποιήσατε  
ἀλλ' ὑπ' ὄργης γὰρ πονηρᾶς καὶ τότε ἀπέδυν  
ἐγώ.

ΓΥΝ. πρῶτα μὲν φαίνει γ' ἀνήρ· εἶτ' οὐ καταγέ-  
λαστος εἰ.

κεῖ με μὴ λύπεις, ἐγὼ σοῦ κὰν τόδε τὸ θηρίον  
τούπὶ τῷθαλμῷ λαβοῦσ' ἐξεῖλον ἄν, δὲ νῦν  
ἔνι.

ΓΕΡ. τοῦτ ἄρ' ἦν με τούπιτριβον, δακτύλιος ούτοσί  
ἐκσκάλευσον αὐτό, κατα δεῖξον ἀφελοῦσά μοι  
ὡς τὸν ὄφθαλμόν γέ μου νὴ τὸν Δία πάλαι  
δάκνει.

ΓΥΝ. ἀλλὰ δράσω ταῦτα· καίτοι δύσκολος ἔφυς  
ἀνήρ.

ἡ μέγ', ὡς Ζεῦ, χρῆμ' ἵδεῖν τῆς ἐμπίδος ἔνεστί  
σοι.

οὐχ ὁρᾶς; οὐκ ἐμπίσ ἐστιν ἥδε Τρικορυσία;

ΤΕΡ. νὴ Δὲ ὥνησάς γέ μ', ὡς πάλαι γέ μ' ἐφρεωρύχει,

ῶστ' ἐπειδὴ ξηρέθη, ῥεῖ μου τὸ δάκρυνον πολύ.

ΓΥΝ. ἀλλ' ἀποψήσω σ' ἐγώ, καίτοι πάνυ πονηρὸς  
εἰ,

καὶ φιλήσω. ΤΕΡ. μὴ φιλήσῃς. ΓΥΝ.

ἥν τε βούλη γ' ἥν τε μῆ.

ΤΕΡ. ἀλλὰ μὴ ὥρασ' ἵκοισθ'. ὡς ἐστὲ θωπικαὶ  
φύσει,

κάστ' ἐκεῦνο τοῦπος ὄρθως κού κακῶς εἰρημένον,

οὕτε σὺν πανωλέθροισιν οὔτ' ἀνευ πανωλέθρων.

ἀλλὰ νυνὶ σπένδομαί σοι, καὶ τὸ λοιπὸν  
οὐκέτι

οὕτε δράσω φλαυρὸν οὐδὲν οὔθ' ὑφ' ὑμῶν  
πείσομαι.

ἀλλὰ κοινῇ συσταλέντες τοῦ μέλους ἀρξάμεθα.

ARISTOPHANES.

THE END.



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